

AN 8
UNCOVERING
OF
MYSTERIOUS DECEITS;
BY WHICH MANY ARE KEPT
FROM REPENTANCE, AND
entering the doore of Life.

In a Reply to M. Garners opposition of
Truth, Alled *Unvailling of Mysteries*:

With Addition of

A Reply to M. Thomas Whitefield his Treatise,
with a three-fold Title.

BY THOMAS MOORE.

JOHN 3. 39.

*Search the Scriptures, for in them ye thinke ye have eternall life, and
they are they which kill the life of mee:*

Saith Christ.

Whose sayings are all True and Right.

LONDON,
Printed in the yeare 1647.

AN
UNCOVERING

OF
MYSTERIOUS DECEITS

BY WHICH MANY ARE KEPT

IN IGNORANCE AND

IN A STATE OF DEPRESSION

A Reply to Mr. Thomas's
"A History of the

BY THOMAS MOORE

JOHN 2. 32

2nd Ed.

LONDON

Printed in the year 1847

CHRISTIAN READER

Being once in conference with Mr. Robert Carnes, that
 should have been about the lawfulness or unlawfulness of
 baptizing Infants, I desired the foundation of all might be
 first discoursed, concerning Jesus Christ, whether he were
 the Propitiation for the sin of the whole world, or no; which
 took up our time, without agreement; then I yielded him to wave that; And
 if he would either set downe 1. What the Ordinance (not the forme or
 materials, but the ordinance) of Baptisme is, 2. Upon what grounds to
 be administered, 3. To what end, and then set downe his position of the un-
 lawfulness of baptizing the infants of the Church: And I would answer
 him, or if he required, I would answer the three questions, and set downe my
 position of the lawfulness of baptizing the infants of the Church, or profess
 Christians. But more of him in this I heard not, till I met with his book, in
 which he hath fallen on the foundation, endeavouring to darken it, and con-
 fute what his pen, what he could not with his tongue, and therein hath been
 pleased to give his brethren of our own judgement and practise about Bap-
 tisme, and me, that his friends will take it, that he answers me in an-
 swering the other, and so confutes both, when he confutes neither; the men
 reverence and love, and esteem precious, and in many things before my
 self; but I suppose they did believe and hold the foundation in respect of
 the want of it, as I did, they would not count unlawfull the baptizing of
 such infants, as by Gods providence are brought into the charge & edu-
 cation of Christians, as being up for Christ, as I hope all Christians take their
 little ones to be. But for so to judge my Brethren, that doe, or
 leave undone to the Lord, and for the Lord, in manner of using an ordinance;
 what have I to do to judge the servants of my Lord and Master, to his own
 master be standeth or falleth, but answer I may when they call me to it, only
 for the truth of the Gospel, and the plain sayings of Christ, and against that
 which opposeth the same, and so to do Christ execrable (in opinion or pra-
 ctice) do I contend, and so far should I contend against the denying bap-
 tizing infants, or renouncing that Baptisme then received, to take another,
 and still love those I contend with, yea, my brethren, so farre as they exalt
 Christ: But the opposition of the truth of Christs own words in the Gospel,
 and the faith thereof, I cannot look as us downe to the Lord in any better ma-
 ner then Saul, though in his conscience he was bound to do many things a-
 gainst the Name of Christ. Therefore, meeting with a book of Mr. Carners,

with

TO THE CHRISTIAN READER.

with a glorious iale opposing all the way the truth of the sayings of Christ. I have been, (notwithstanding my love and reverence of the man and his parts) the more plain, and rough in discovering, and uncovering these My-
sterious Decens. Covered over with acknowledgements of some parts of
 truth, and presence of unavailing Ministry; which I had no sooner done, but
 there was sent me from London a Book of one Mr. Tho. Whitefields,
 some yeares since a Minister in Northampton-shire, and a Lecturer, as
 they say also, at Stamford, and since, as himselfe saith, at Yarmouth:
 and now I suppose, againe in Northampton shire, nigh Rutland, who
 pretended an examination of my Booke: whiche he did very sleighly,
 or answered very unfaithfully, and mistaking or flying my sayings; framed
 other, supposing to answer me, in Answering Arminius; To whom for all
 that concerneth my Book my Answer is to Mr. Garner, do fully answer; yet
 I have afforded a small reply to him, that he may not thinke himself sleigh-
 ted, nor adored; only I am sorry for the sake of Ministers profess Divines,
 that so grave a one should publish Arminianisme with such weake and
 unfavoury confutations, after such sound and learned ones: xiant; And yet
 more, that he should maintaine an opinion to condemn his practice; for
 would he from place to place stand Minister over a people, not being sure
 Christ Dyed for them all, or would he receive wages for work of such, for
 whom he hath no certaine ground, that there is a possibility of his Ministry
 to be profitable to them, or will he baptise any for whom Christ hath not
 Dyed, or ease the Lords Supper with such, will he be so uncertaine and
 be as one that heare the aire, for he is: doth not he should be so, give
 occasion to others to speake evill of such Ministry, Baptisme, and Commu-
 nion; Surely, for those of Mr. Whitefields mind being conscionable, I mar-
 vell not, they run into Mr. Garners opinion and practise: As for my self,
 seeing neither of them have granted those Christian requests, in my Epistle
 before that Booke, nor can oppose, but by contending what the Scripture
 makes distinct; and running to reasonings and wresting Scripture sayings,
 I am still more confirmed; and finding the quiescence of all oppositors I
 have met with to bre in Mr. Garners Booke: I have resolved to let this
 Reply be for Answer to all till I meet with those that discourse more sound-
 ly: not doubting but there are that may helpe me still with better ex-
 plication; in mean time I have writ this to prevent many from being discoura-
 ged, and turned aside from Christ, as from the Lord, to make us of one
 mind in him, as the Truth is in Jesus: And so rest.

Thy servant in, and for Christ:

THOMAS MOORE.

AN
V NCOVERING OF
MYSTERIOVS DECEITS; BY

which many are kept from repentance, and
entering the doore of life.

THE FIRST PART.

His very Distinction in considering the redemption by Jesus Christ, as it is wrought, effected, and prepared by himself with God for men; And as by Spirit hee makes it knowne, and there-through draweth men to himselfe, and workes it in men, affirming the one perfect, and before the other, and larger then the other, is exceeding faulted by some Adversaries of the truth of the extery of these sayings *Joh. 3. 17* God sent not his Son into the world, to *condemne* the world, but that the world through him might be saved *Joh. 4. 42*. The Christ, the Saviour of the world, *1 Joh. 4. 14*. The Father hath sent the Son the Saviour of the world, *Joh. 12. 47*. I came not to judge the world, but to save the world: *1 Cor. 5. 15* He dyed for All, *1 Tim. 2. 6*. Gave himselfe a ransom for all, *1 Jo. 22*. And is the propitiation for the sins of the whole world. This distinction, I say, is faulted, and cryed downe as a fiction and subtilty, in which it seems, if that be proved true, they are convinced, and among the residue one that opposeth the same distinction, is Mr. Robert Garner, with the approbation of Master Hanzard Knols; to whom as pertaining to what I have writ in the testification of truth of *1 Tim. 2. 6*. and *Heb. 2. 9*.

B

According

According to the words of the *Book of Wisdom*, which is a desire in love and meekness to receive an answer to as much of his Treatise as concerneth that Treatise of mine; and so whereas in his first Treatise called *Mysteries*, printed page 1. I thought he use not my phrase, which I yet passe over, he includes me usually to propound a certaine Distinction, as the ground of what I pretend to prove which is not true, for it was used to cleare the businesse for right framing the question, which is after proved; and this is also so said to be both in the Epistle and Treatise.

Page 2. After he had expressed the Distinction, right as I writ.

(First, There is a Redemption, Reconciliation, and Salvation wrought by Jesus Christ in his owne body with God for men.

Secondly, A Redemption, Reconciliation, and Salvation wrought by his Spirit in men to God) then he wrongeth me, and saith falsely, including me to call the former, A reconciling of God to men, &c. for I have no where so called it, it is not my teaching; and though I conceive it not fully a proper saying, yet I so farre reverence the Doctrine of the Church of England that saith, Article 2. One Christ very God, and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us &c. And something agreeing to this may be understood, *Psal.* 85. 10. 11. that I reprove it not. But the Treatise not being mine, I take the charge of it on me as a falsehood, and so leave it.

3. Again, Page 2. He peremptorily affirmeth; that the Scripture warranteth no such distinction in their sense; now sure the sense is as the words are; And can a man of his reading and understanding be so ignorant of the Scripture as not to find it there, or so rash, as boldly to deny what every understanding reader may plentifully find there, as to instance some places.

Prov. 9. 1, 2, 3, 4, 6. *Wisdom* hath builded her house; shee hath bewen out her seven Pillars, shee hath killed her Killing; shee hath mingled her Wine; shee hath also furnished her Table; shee hath sent forth

ſeek her maydents, ſet her up in the higheſt places of the City. Who ſo ſimple, let him come in to her; and as for him that mancke-
 ſtanding, ſhe ſaith to him, Come eat of my bread, and drinke of
 the wine that I have mingled for ſake the fooliſh, and live, &c. Mind
 this well, Is not Chriſt that dyed for our ſinnes, and roſe for
 our juſtification, and offered himſelf in ſacrifice to God for us
 the Killing, the good meat, the bread of life prepared to be
 eaten for eternall life? *Joh. 6. 48. 50. 53. 54. 55. 63.* Is not the ho-
 ly Spirit hee hath received in the man, and for men, to ſend
 forth in the meanes, in words and ordinances to men? the
 wine he hath prepared to be drunk in for eternall life? *Pſal. 68.*
18. 11. 55. 3. 3. 4. Joh. 6. 55. 56. was not the New Teſtament
 and promiſe of Spirit ratified by his bloud? *Heb. 9. 15. 16.* And
 as he is in ſome ſort teſtified in his workes, ſo he is plentifully
 ſet forth in his Word and Ordinances; and ſo the Table ſur-
 niſhed, *Prov. 22. 22.* And is not here a real and true proviſion;
 A rich ſtore, not leſſe then a redemption, reconciliation, and
 ſalvation of our nature in the Sonne of God, and for men, even
 the worſt of men, not yet called, and to be after called: And is
 it in any, before by the heavenly call they be prevailed with, to
 come in, and eat thereof; and then is not the proviſion larger
 then the receipt. And doth not Wiſdome (the proviſion being
 made) both ſend her maydents and by ſpirit go her ſelfe in, and
 with them, and call even the worſt of men (as by comparing
 this with *Prov. 1. 22. 23.* appears) and that not equivocally,
 but in earneſt to turne, and come, and eat, and ſurely of ſom-
 thing, but what Wiſdome had really prepared for them: Yea,
 though ſome reſuſe to turne, and come, and are therefore put
 by, and eat not, *Prov. 1. 24. &c.* Can you read this Scripture,
 and not acknowledge the truth of the diſtinction, and that the
 former is larger then the latter?

But to proceed: *Matth. 22. 2, 3, 4, 5, 6, 7.* The Kingdome of
 Heaven is like unto a certaine King, which made a marriage for his
 ſonne, and ſent forth his ſervants to call them that were bidden to the
 wedding, and they would not come: Again, he ſent forth other ſer-
 vants, ſaying, Tell them which are hidden: Behold, I have prepared
 my Dinner, my oxen, and my fatlings are killed, and all things are
 ready;

ready; come into the marriage; but they all made light of it, &c. Is not there the same with that in Prov. 9. 13. 14. provision, is it not larger then the receipt, and for forth and furnished ready for such; as yet had it not, and are they not on that ground called and envied; yet they come not then nor after, for even for their refusal, they were slain.

Now I hope Mr. Garnet will not say the second time; There was nothing prepared; and ready for them, that in coming they might have had, and eaten: And is not the truth of the distinction here appearing.

And that the former part is larger then the latter in receipt. But proceed, Heb. 5. 9. And being made perfect, hee became (for was made) the Author of eternall salvation to all them that obey him. Mind this well, Is it not here affirmed of Christ 1. That hee was made perfect. 2. That being made perfect, hee was made the Author of eternall salvation. And 3. That hee is the Author of eternall salvation unto all them that obey him. Consider all these three as the Scripture sets them before us: And so,

For the first: Was he ever at any time imperfect; surely in himselfe in his owne person: This Son of God, that is, the Christ, he was perfect from all eternity. Psal. 8. 2. The Lord passed him in the beginning of his way; before his workes of old. 23. He was set up from everlasting, from the beginning, or ever the earth was, Ecc. 26. Before the hills, was he brought forth &c. when he gave the decrees, he was by him as one brought up, and was daily his delight, rejoycing ever before him, Coloss. 1. 15. The Image of the invisible God, the first borne of everpatience, Philip. 2. 6. Who being in the form of God, thought it no robbery to be equal with God, Job. 17. 5. Glorified with his Father since selfe, before the world was: So that in, and for himselfe, he was perfect, in highest degree of perfection; and so might himselfe without any of us have abode in that glory. Job. 12. 24. But in this his glory, and glorious perfection abiding, and not laying it aside, and becoming lower, he could not be for mankind, that was fallen into sinne, and under death; a perfect Jesus, a perfect Propitiation, peace, righteousness, and perfect Lord, Saviour, and

and helper of mankind, which he must certainly be, or else he cannot be the author of eternall salvation. That he might be perfect then in regard of us; it was necessary that he be made flesh in our very nature, that so the nature that sinneth might suffer: *John 1. 14. Rom. 8. 3.* yea, in our nature as fallen, and so submitted to infirmities, and mortallity, even to the flesh and blood: that he might dye *Heb. 2. 14.* And that hee be in this our nature subject to infirmities, as a publike man; and surely in the same obligation with us; and so under the Law, under which wee were fallen; That so our debt may be his; and he be found under the guilt of our finnes, *Gal. 4. 4-5.* And being thus found as a surety, a servant, and under the Law for us; that God the Father passe by us, and call him to an account for our debt, and charge him with our finnes *1 Cor. 5. 19.* And he must own this charge, and imputation, and confesse also; *Heb. 10. 5. 9. Psal. 40. 7. 12.* And that our finnes being charged on him, and he accepting the charge; he also undergoe the sentence, and so dyed for our finnes; for without shedding of blood, there is no remission of finnes *1 Pet. 2. 24. and 3. 18. Heb. 9. 22.* And yet that he may be perfect for us; it is necessary that he rise from the dead, acquit of all our sinne and a victory over our death, that as mercy and truth are met, and righteousness and peace doe kisse, in his Death, so truth may spring out of the earth, in his resurrection for our justification *Psal. 85. 10, 11. Rom. 4. 25. For if Christ be not raised, our faith is vain, we are yet in our finnes. 1 Cor. 15. 17.* And now he is so risen, yet there is still more to be done by him, necessary that he might be a perfect Saviour, namely That by the eternall spirit, he ascend into the highest Heaven, even the holy of holies, and there appeare before God for us and present at the propitiatory, or mercy seat, and besome, of the Father, the vertue of his blood shed: He being now risen and so offer to him, his own risen, and holy body; a spotlesse sacrifice, a price, a ransom for those for whom he dyed; that so thereby, he may obtain, and procure of his Father.

1. A right of Lordship over us all. 1. That wee may be his by purchase, and he have the power and authority over us,

to dispose of us, and judge us, 1 Tim. 2. 6. Rom. 14. 9.
 2. Eternal redemption of our nature in himself, as the publick man, and for men, and receive eternall life in our nature in the man, and for men that he may have it to bestow. Heb. 9. 12, 14. 1 John. 5. 11.

3. The use of meanes and sending forth of his Spirit in that meanes, whereby men might be enlightened, in some knowledge of his goodnesse, and have some participation of his mercyes, that they might thereby be admonished and reprov- ed and instructed to repentance, and seeking of him, and so come into him for life Psal. 68. 18. John. 1. 4 5, 9 Act. 14. 17. and 17 26, 27 30, 31. Rom. 2. 4 John. 1. 7. and 20. 31. for as wee in our particular persons, as individualls could not have partaked of the misery we fell in too in the fall of the first publick man, had there been no medium by propogation for increase to come forth of him; so neither could any of mankinde in any of their particular persons, partake of that blessed restoration, and eternall life obtained, and received in the nature of, and for mankind, in, and by the second publick man; if there be no Spirituall medium, to call, and regenerate men, that they may come into him. But he having gon through, and done all first mentioned, and now obtained all this latter mentioned; he is made perfect, and become perfect, and so as it is said of him, Luke, 24. 26, 46. ought not Christ to have suffered these things, and to enter into his glory; thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day and that repentance, and remission of sins should be preached in his name among all nations, so it is said even of God the Father, Heb. 2. 10, *It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captaine of their salvation perfect through sufferings;* suitable to which it is said of Christ himself, Heb. 5. 8. *Though he was a sonne, yet learned he Obedience by the things, which he suffered* (as I understand) he tooke occasion to shew forth obedience by the things w^{ch} he suffered, and so was made perfect, yea perfect in the highest degree of perfection, though not while he was suffering yet by, and through, suffer- ings

in ¹¹ not in one thing only suffered; but the things which hee suffered, his sufferings: for had he not had our nature subiected to humane infirmities; and that made under the law for us, he could not have dyed for us, and then truth, and mercy could not have met; righteousness and peace could not have kissed on our behalfe *Heb. 2. 14. Psal. 85. 10.* And had he not dyed for our sinne he could not have risen just; on our behalfe, and for our justification; and so truth could not have sprung out of the earth that we might partecipe *Rom. 4. 25. Psal. 85. 11* and had he not so risen for our justification, he could not have ascended into the Heavens to present the vertue of his blood, and offer himself a sacrifice, a price, and ransom to God for us; he had not then had wherewith to prevaile with God, to take sinne out of the way, with all that was contrary to us, that mercy might be shewne, and righteousness looke downe from Heaven on us *Heb. 1. 3. Col. 2. 14, 15.* to purchase us into his dispose *Rom. 14. 9.* To obtain eternall redemption, and receive eternall life in our nature for men, that he might have it to bestow, *Heb. 9. 12.* to procure meanes, and spirit to be sent to call, and draw us, *Iohn. 16. 7. Psal. 68. 18.* nor had he had wherewith by spirit, to take sinne out of our conscience, and to purge our nature *Heb. 9. 14.* for which cause, he had his body given him; and hath done the will of the Father, *Heb. 10. 5, 10.* and so through suffering in our nature for us; and in the same nature raised, presenting the nature of his sufferings, and offering himself a sacrifice unto God; he is made perfect, or become perfect. A perfect Saviour, Propitiation, righteousness, A Lord able to save; and able to destroy: and here is our business sure distinct: and here is a reconciliation, and salvation in our nature, dispensable for the Sonnes of men: And being made perfect.

2. For the second, he was made the author of eternall salvation, is not that cleare also, to be a further and distinct business, are not the words plain? And being made made perfect, he became, (or was made) the author of eternall salvation, to them that obey him As he is the procurer, *He. 2. 12* so he is the doner, and giver of it, *Iohn 1. 12. and 6. 14. and 17. 2.* And this saying, eternall.

An uncovering of

eternall salvation unto all them that obey him, doth impart; that which Scriptures else where sheweth, some salvation forewrought, and vouchsafed, that men might obey him; in receite and exception whereof men doe obey him; and in neglect and refusall, or disobedience to him; wherein also will appeare a distinction of salvation it selfe, considerable, if the sayings of the Scripture it selfe be heeded, and believed, which sheweth us;

1. That Jesus Christ, himselfe, in his own body, as the second publick man, having in the nature of all mankind, and for them dyed for our sinnes, and risen for our justification, and in the same nature being ascended, exalted and filled with all fulnesse of grace *1 Pet. 2. 24. Rom. 4. 25.* Hath so saved our nature in himselfe; that all, or any of that nature comming to him may, and in union with him shall partake thereof, *Rom. 5. 18. 1 John 5. 11, 12.* And he using meanes to that end, that men might seek, and come to him. *John 1. 4, 5, 7, 10. 11. Pro. 8 4 9.* Hee indeed is, and truly so called, The salvation, and Gods salvation, *to the ends of the earth Acts 13 26. Isay. 40. 6. Gods salvation which he hath prepared before the face of all people; A light to lighten &c. Luke 2 30 31, 32. A home of salvation, Luke 1. 69.* And I believe this is a true and a reall salvation, and eternall and compleat in him, before it be made known; and the making known of him, is the making known of salvation, and that for remission of sinnes also; *though many receive it not Luke, 1. 77 79. Acts 13. 38 39* And is not here a salvation, a prepared salvation, a salvation made known, and set before men, larger and farre more then have enjoyed it.

2. The word that sets forth Jesus Christ the Sonne of God, and saviour of the world, and what he is, hath done, and doth in Heaven for us; and is ready to bestow one all that doe believe, and so calleth them, and tendereth grace to them on believing: It is called *the word of salvation, Acts 13. 23, 26, 30.* And they that neglect it, are said to neglect great salvation, *Heb. 2. 3.* And is not here salvation, even in the tender, before, and larger then the receipt, and enjoyment?

3. The

The extension, and reaching forth of mercy to men, *Psal. 145. 8. 9.* as the perfection of their lives, and suffering
 grace for repentance *2. Cor. 12. 22. 23. 3. Pet. 1. 9. Rom. 2. 25.*
 the preservation of the other creatures, that they might live
 for the good of mankind *Mat. 5. 45. Psal. 104. 24. 25.* and
 blessing these men for the good, and welfare of men in this
 life *Act. 14. 17.* and all, thus extended through the Propitius-
 tion Christ hath made, and ransom he hath given for men,
 in which mercy and truth are to meet, that God without vio-
 lation of truth and justice, may show mercy to sinners *Psal. 85.*
10. 11. And he is not only good to all, in that his mercy is o-
 ver all his workes, but also he is *righteous in all his waies. Psal.*
145. 17. and so all these mercies are testimonies of his good-
 nesse *Psal. 19. 1. 6. Rom. 10. 18. Act. 14. 17.* and that to lead
 to repentance and seeking of him, *Act. 17. 22. 23. Rom. 2. 4.*
 much more the word, and Gospell where it comes, discove-
 ring Christ, which also is, that all to whom it comes, might
 believe, *John 1. 4. 7.* Still further where his spirit comes in the
 meanes, striving with men, *Gen. 6. 3.* these with all the pre-
 servations and deliverances, inlightenings, and motions, bring-
 ing from any evill towards God, as they come from, and
 through a salvation effected in our nature, by, and in Christ,
 and as they are witnesses of that salvation, and come to lead
 to it, that in receiving of it, men might be saved, so they are
 indeed, and that truly called salvation, or saving, *1. Cor. 14. 13.*
Psal. 144. 10. and 20. 8. 7. Yea the Holy Ghost witness to
 account, that the long suffering of God is *salvation 2. Cor. 3. 18.*
 and thus in these respects, he is the Saviour of all men, *1. Tim. 4.*
10. Yea, the salvation in Christ, and love of God, these
 through appealing, in all these fore mentioning mercies,
 or saving, or salvations, doe come to men, to call to reprove,
 and so to allure to come to Christ: *The salvation of God;* and
 such as for love of other things, doe refuse and come not in,
 are said truly to forsake their own mercies, *Iona 2. 8.* *Love their*
own soules. Mat. 26. 24. *Deny their right and lawfull Lord that*
hath bought them, refusing his counsell, and so living upon themselves
in selfe distraction, 2. Pet. 1. 2. and are even for that cause given
 over

ever to save and destruction: not because he had not bought them: but because they denied him that bought them; not because he had not loved them: nor showed love in doing good for them, and to them, but because they have been adversaries to him, for his love, and rewarded him evil for good, and hated for his love. *Psal.* 209. 4, 5. not because God sent not his Sonne, that they might be saved, and that Christ shed no blood for them, nor extended means there through to them, nor any motions of spirit therein, but because they have trodden under foot the Sonne of God, and counted the blood of the Covenant where with they were sanctified, an unholy thing, and have done despite to the spirit of grace: *Heb.* 10. 29. not because there were no truth in Christ for them, nor love of the truth to them, nor willingness and power in that love to save them, nor it extended to them, but because they received not the love of his truth that they might be saved: *Thes.* 2. 10, 12. But held the truth in unbelief: *Rom.* 1. 18. Not because there was no propitiation made for them, nor means used to purge them: But because he purged them, and they were not purged: *Ezek.* 24. 13. Not because he would not, nor fought there returne: But because they would not be saved: *Isa.* 65. 2. they would none of him; *Ezek.* 23. 21. *Psal.* 118. 11. *Prov.* 1. 24, 30. *John* 5. 40. *Mat.* 23. 37. no, nor simply and absolutely, in the first place, because they could not: But because when light came, and power, removing the yoke of the Jewes: They regarded not his light, and power, that would have enabled them: But loved darkness rather, and so were given up, and then could not: *Hos.* 11. 3, 4. *John* 3. 19. *Rom.* 1. 18, 18. now can any say, he had no salvation in himselfe for them; nor extended any to them, and was no Saviour of them: surely none can say so truly: But they were rebellious and disobedient to him, and so deny him that was their rightfull Lord; and destroyed themselves: but now he is said especially to save them that believe. Which is the next point.

3. For the third, He became the author of eternall salvation, to all them that obey: Is not here a distinct mention, an especiall pointing out of the persons, unto whom he is the author

that of eternall salvation, namely them that obey him, and
all them, and though it be a digression from the business,
yet a word may be noted, what this obedience is. It is the o-
bedience of Christ, *The obedience of the Gospel 1 Thef. 1. 8.*
Rom. 6. 17. The obedience of faith Acts 6. 7. Rom. 16. 26. and
so it is one and the same with *Believing*, compare *Act. 5. 38.*
with *John 3. 38. 39.* and so divers translators have needles-
sly used the words, *disobedience*, or *unbelief*, *Ephes. 2. 8.*
and this will clearly appeare, if we mind full the opposition
between, the law of works, and the law of faith, and between
the obedience of the one in doing, and of the other in be-
lieving: *Rom. 3. 27. and 10. 5. 8. 9.* Secondly the drawing
nature of this faith, when with the heart its not only of
righteousnesse, but unto righteousness: *Rom. 10. 10.* and
bringa upon Christ *1 Pet. 3. 4. 5.* having in it a discerning,
and approving, beholding and understanding of Christ: as he
is the Son of God, and our Saviour, *1 John 5. 20.* An in-
ward believing, and hearty credite giving, to the testimony
God hath in his word, and by his spirit given of Christ: *2*
Thef. 1. 10. 1 John 5. 6. 10. an high estimate of Christ, as the
perfect and sufficient propitiation, wisdom, Rock, &c.
Phil. 3. 7. 8. 9. An hearty trusting, and resting on Christ,
and God in Christ, for eternall life, and all that is in it, and
appertaines thereto: *Rom. 4. 22. 23. 24. 25. 26. and 6. 8. 10.* A
wellexed submission, to Christ, or embracing, and re-
ceiving him to be saved, yielding up to him in all the re-
proofe, and affirmement, and love to him, and his, which his
grace appeareth, and moveth too: *Gal. 5. 6. Acts 26. 19.* and
all this is in unfained and cordiall be. eiving.

Thirdly, the commandements of Christ, suitable to beleeve
in him *John 12. 1.* and to love one another as he hath loved us,
John 13. 34. which the Father also commandeth in comman-
ding all to hear him, *Mat. 3. 17.* And the not suffering the
Grace of God, manifested in his word, and workes, to pre-
vaille, to lead to this unfained faith, *that workes by love*, is the
disobedience that brings condemnation *John 3. 18. 19. 2 Thef.*
1. 8. and 3. 18. And the being thereby overcome to his faith,
is obedience, *Rom. 1. 5. and 6. 17* and mind that it is said,

How the author of eternall salvation, is all them that they bring
 forth, and that it is said in Scripture, said, not that Mr.
 Grotius and Mr. Kromer, either one, knew it there: I hat he
 said to be the author of eternall salvation to the world, or the
 whole world, as he is said to be the Saviour of the world, and
 the propitiation for the sinnes of the whole world, nor is he said to
 be the author of eternall salvation to all men, as he is said to
 die for all, and to have given himselfe a ransom for all: nor is he
 said to be the author of eternall salvation to the unjust, un-
 godly, his enemies, as he is said to have dy'd for them: and yet
 they can show, that they cannot disparage the distinction, for
 we must seeke all the way through the Gospell saying, as in
 this text, *For he hath a will of eternall salvation to all them that
 come to him* according to that is said of the will of God concern-
 ing him, namely: *For he hath given him to undertake for, and
 undertake offering at his sacrifice: he hath given him, into
 his hands to order and judge* *Pal. 2. 7. 9. 10. Rom. 14. 9. 12.*
*12. He should save them with such a salvation as may fore-
 show the knowledge of the truth, and then bring them to the
 knowledge of the truth, and loose none of them, but raise
 them up at the last day.* *1 Tim. 2. 4. Iohn 6. 39.* and this will be
 manifest one day, that he hath done: when all shall by him,
 be raised, and come before him, and acknowledge him Lord,
 to the glory of God: when it will be manifest, that who e-
 ver of them be lost, and perish, he did not loose them; but
 they lost themselves, and brought destruction on themselves:
Iohn 6. 39. 3. Cor. 5. 21. 23. Phil. 2. 10. 11. Mar. 16. 26.
2 Pet. 2. 1. But now for eternall life, it is not so said, of all so
 given, but of a giving upon, or after a giving: namely, after
 all by vertue of his sacrifice, are given into his dispose, then
 those that by discovery of grace, are in the heavenly call gi-
 ven him, in being brought to, and united in him, in belie-
 ving on him, *Thus he may give them eternall life.* *Iohn. 17. 2.*
 and so he saith *Iohn 6. 40.* *And this is the will of him that sent
 me, that every one which seeth the Sonne, and believeth on him,
 may have everlasting life, and I will raise him up at the last day.*
 Like to this also was:

3. The end of the mission, in sending him into the world, that he should do it for men, and give forth life, not that the world through him might be saved. But more, that the world through him might be saved, as there may be a saving, and yet an after perishing of some, *1st. 5.* but that they that beleeve shall have everlasting life, *John 3. 16.* Like to this also is the end of the power, authority, and spirit, that the Father hath given to Christ his Sonne, and our Saviour, namely, That he may rule over all flesh, and be their right and lawfull Lord, and to preach good tidings to them, and shew mercy to them, to comfort and to raise them from the dead, and judgeth them according to their obedience, or disobedience to him: *John 17. 2.* But to give eternal life to as many as by the heavenly call, are brought in to see him and beleeve on him, and to give him: *John 17. 2.* with *6. 4.* The mourners in Syon, to whom he is to give beauty for ashes: *Esa. 61. 3. 4.* Like to this also is the proclamation, and doctrine of the Gospel, declaring peace, pardon, and mercy in Christ, for all, and tending it to all, where it comes, whether they accept, or refuse, *Luke 10. 5.* with promise or acceptance, *Mat. 13. 3. 38. 39.* But the promise of receiv. of forgiveness, and eternal life, is ever, and only to those that beleeve on him, and harken to him: *John 3. 15. 36.* *Mat. 23. 3. 4.* so that all the way through the doctrine of the Gospel, the distinction between a salvation in Christ, tendered to men, and the same given into, and working in men, is cleare; the former generally for all men, to be tendered to them; and the other only to those that obey him. But it would fill many leaves, to explain and set forth, that which the Scripture teacheth, forth, evidencing this distinction: as in *Esa. 1. 24. 3. 12.* setting forth a purgation, by fire prepared, and the Pot with liquour, and choise peeces of flesh put in, which is a good preparation for purging, and bringing forth the Scum, and then of the efficacy of the fire, bringing the scum a loff, in which respect, the liquor is laid

to be purged, and then of the oblation of the people, in not suffering the scum when raised to be taken off, and thrown out, and foiled in again, and the liquor was not purged; and therefore the following purgation was to be, consumption, and burning of pot, and liquor and flesh, and bones, and scum, and all together. Dost not this shadow out to us a purgation, and atonement, or propitiation wrought by Christ in himselfe, that is full of force, and vertue (as fire) for operation of this grace of purging, and peace, to reprove for folly, and to call into Christ, and so in conviction to make the scum to arise, like that *Eph. 2. 16.* *1 Pet. 1. 22. 23* and then the rebellion of many, for whom this purgation was prepared, and to whom being tendered, is begun to worke, and raise the scum, in which respect they are said to be purged; like that *Esa. 5. 1. 8.* But they loving darkness rather then light, offering despite to the spirit of grace, and in that respect not purged; and for that cause to be destroyed, like that *John 3. 19. 24* *1 Thes. 2. 10.* Though such as receive the purgation, and yeild to the operation of it, are purged indeed, like that *Heb. 9. 14. Rom. 1. 5.* and is not here a distinction, between a purgation, prepared and tendered and operating, and the same purgation, received, submitted too, and so enjoyed, in the choise efficacie, and fruit thereof, and the former larger then the latter, how saith the text, *verse 13.* *in thy filthynesse is dwelless; Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthynesse any more, till I have caused my fury to rest upon thee* now as they were types and figures to us, dost it not shew all afore said?

Besides, to what purpose is the Councell to such as are poore, blind, naked, &c. to come to Christ, to buy, and receive of him *Golden* *Whiter raiment*, and the *salve to anoint* *eye*, if the provision of these prepared in Christ, and the tender of them, be no larger then the receipt and enjoyment by men, sure those that have received, and doe enjoy, these are not poore, blind, naked, and miserable, and they that are destitute of these, and so poore, blind, naked and miserable, are in vain counselled to goe to get these things of Christ

there be not provision and husband in him, for any but those that have it in them already: but see; Christ gave no vain counsell, and yet he gave this counsell; *Mat. 17, 18*. yet if we should take notice of some parables uttered, and opened by our Saviour, will it not hold forth the same distinction to be evidently consider;

Mat. 13, 3, 9, 18, 23, 24, 28, 37, 43. Is not the field there the world of mankind, such men as are neither borne of God, nor given up to the Devill, before either good seed, or tares be sown. Is it not Christ his own field, and that also as he is the Sonne of man? (and is not that by vertue of his death, resurrection, and ransome, wherewith he purchased them, *Rom. 3, 9*. *Psalme 2, 6, 9*. and *24, 1, 2*.) Is not Christ and the word discovering him, the seed, and good seed, before it be sown? And are not those that have received that good seed, and are borne thercof? (*as 1 Pet. 1, 21, 23*.) and so the blade spring up of the same seed? (as *Gal. 3, 19, 19*.) The children of the Kingdome: and the tares sprung up from the evill seed: the children of the Devill: And are not all still in one field, which is the world of mankind? which in respect of this mingle-mangle, of one, and another, (not the Church and Kingdome sure, but the world of mankind, as now) ends at the coming of Christ.

Now is not the field of mankind (that is not the Devils, who soweth in another mans field: but Christs, the Sonne of mans field) larger then the Children of the Kingdome; yea, if there be no more seed sown, then is rightly received, and brings forth fruit to the harvest: I say no more, but read the parables with there interpretations, *Mat. 13*. and *Luke 8, 9, 13*. Thus far the distinction appeares, approved in Scripture, by sayings that are more remote in regard of expressions. But if wee come to view that that are heere, and plainer, it will more brighter and fully appeare: as if I should instance, the language of the Scripture, and spirit of wisdom therein speaking. That when it speaketh of the death of Christ, for propitiation, and so of his ransome, and that redemption, and peace compleated in his owne body for men. And the common salvation extended there-through

to men; as a proposition and ground of falling men: It speaks of it in generall words as for all, for the world, for sinners. But if in the same place it speaks of the peculiar privileges enjoyed; it changeth the person; and speaks more limittedly, and applieth it to such which would not always be, if both were of like large extent, as is likewise in the treatise, chap. 16. pag. 204. and may be more fully, when need is; But that which is already shewn in the Treatise is enough, where the distinction is shewn and proved to be in the scripture. & while in all the severall parts of the distinction are proved: In the first part proved in divers plain sentences of Scripture; chap. 1. pag. 2. (which Mr. Garner hath reported in his Treatise, pag. 6, as alledged for the prooffe of the whole distinction) and in the same chap. 1. pag. 3. 4. The first part is explicated, the second part of the distinction is proved also by divers sentences of Scripture; chap. 1. 2. 5. 6. and explicated also pag. 6. 7. Again secondly the distinction it self is proved in expresse words, in plain sentences of Scripture; chap. 3. pag. 124. At which Scriptures Mr. Garner recouring in his Treatise pag. 112. leaves out some verses, that the distinction might be hid from his, tongue, and other mens eyes.

3. The distinction is explicated and proved by Scripture in eight particulars, chap. 1. pag. 14. and 15. And lastly, the whole five first chapters in that Treatise do evinceth the same to be in Scripture, plentifully shewing all which it became Mr. Garner to have refused by plain sentences of Scripture; before he had so boldly against such a appearing truth affirmed; That the Scripture warranteth no such distinction; But I will now view his reasons, or prooffes which he opposeth withall.

1. He chargeth me to propound these things rather in way of separation, then distinction, and gives this as his ground; Because I say, Jesus Christ hath wrought salvation or redemption in himselfe in the nature of, and for all mankind, with God, but that he hath not wrought salvation or redemption in all men so God, which phrase, and termes of mine, are by him subtilly altered, to all persons before God,

and

and we all persons in themselves) and thus (he saith) I beleeve
 God and his Son together; Surely it is no great matter for me
 to be answered by him. I am not first slandered the Scripture,
 nor need I to answer him in this matter, wherein every judi-
 cious Reader and reader that I treatise, may see he writes false-
 ly. I beleeve there are three that beare record in Heaven, the
 Father, the Son, and the Holy Ghost, and these three are one. 1 Joh.
 5. 7. A distinction yet no separation or division. I beleeve the
 Father is one, the Sonne another, John 5. 31. 32. 37. and 7. 16.
 17. 18. The Holy Ghost another, John 14. 16. 17. Distinct
 not divided, the three one still: I beleeve that the Father is
 God, and yet that he sent the Sonne, John 3. 16. 17. 1 John 4.
 14. and so that the Sonne is God, and yet he was sent of the Fa-
 ther, John 7. 2. and that the Holy Ghost is God, and yet that he
 proceedeth from the Father, and the Sonne. Acts 1. 3. 4. John
 14. 26. and 15. 26. Yet no separation. I beleeve still there is but
 one God, and that the Father, Sonne, and Holy Ghost are one
 and the same God. 1 Cor. 8. 4. Yea further, I beleeve that this
 Sonne of God was really in being before he tooke flesh, Pro.
 8. 22. 23. John 1. 1. 2. 3. 10. 11. And that in fulnesse of time
 he was made flesh, and walked up and downe among men in a
 fraile and mortall body. Gal. 4. 4. John 1. 14. And as he was pri-
 vately the Father was greater then he, John 14. 28. yet here is no
 separation, nor two Sons, but one and the same Son still, and
 the father and he are one, John 10. 39. 40. I beleeve that this Son
 of God in the nature of mankind, the man Christ, did in that
 nature dye for our sins, and in the same nature rise for our justi-
 fication. Rom. 6. 25. 1 Cor. 15. 4. And that in the same nature, he
 did by the eternall Spirit ascend to Heaven, and offer himselfe
 a Sacrifice and ransome for mankind to God. Heb. 9. 1. 14. 26.
 14. So that the nature of mankind is fully restored, raised, and
 glorified in this publique man, whom God hath accepted and
 glorified with his owne selfe, and filled him with all fulnesse of
 grace, and truth, and given over all into his dispoale, so as full-
 ness of redemption, Propitiation, wisdom, righteousness,
 and life is in him, and in the sonnen, John 1. 4. 14. 16. Heb. 8. 1.
 12. 13. 14. and can never be separate, or divided from him.

us, and is the ever one, and together. Neither can this prop-
riety be to him who was enjoyed by any, but by continuing in to
him, receiving him, so as to have him, and be one in him, *Job.*
5. 40. 1. 10. 11. 12. Yet I also believe, that all that know
not Christ, that receive him not, that believe him not, but live
in unbelief, that they are out of the way of peace, *Rom. 3.*
10. 19. Dead in trespasses and sinnes, under the power of dark-
ness, and of the wicked one, *Eph. 2. 1. 2. 3. 19. 5. 19.* And
so know not Christ, nor are known, or owned of him, *1/a. 35. 5.*
And so are not his people, nor beloved in that love wherewith
God loveth his Sonnes; *Rom. 9. 25. 26.* And so whatever red-
emption, or life be in Christ for them, yet they have none of it
in themselves; *Job. 6. 53.* Yet when any of them are by the Spi-
rit of Christ, in the appearance of the grace of God in Christ
brought out of the power of Satan and darkness to believe in
Christ, so as they receive him, and are therein united to him;
They are then, and therein of the same seed, and hence, and he
gives to them the priviledges of sonnes, and they have the eter-
nal life that is in Christ, which before they had not, *1/a. 3. 4. 5,*
6. Gal. 3. 29. Job. 1. 12, 13, 14. 1/a. 3. 10, 11, 12. And others yet re-
main without.

Now in all this, there is not the least dividing of Christ and
his redemption, which is ever in him, and wrought by him;
so that in this saying, Mr. *Garnet* hath done nothing to dis-
prove the Distinction, but to give us just cause of griefe, that
such men as Mr. *Garnet* and Mr. *Knox*, should be no better
instructed in Divinity, and about redemption in, and by Christ;
Then that the one should amisse, and the other approve it,
that such a Distinction is a separating, and dividing Christ and
his redemption.

But let us see how he helps it after.

1. He saith, *1/a. 3. 3.* That in searching the Scripture, we
shall find that where mention is made of Redemption, re-
conciliation, and salvation, as concerning persons red-
eemed, we are to understand it to be spoken of those who are
reconciled unto God, or made partakers of redemption,
reconciliation, justification, and salvation in themselves
before

in John Goddard John Christ: So we are to understand these
Scriptures following: Gal. 3. 13. 1 Pet. 1. 18, &c.

To which I answer: It is not faire dealing for a reconcilia-
tion in Christ, for persons, to put in persons reconciled: But
to use the office, abusing of phrases for advantage sake, con-
sider history according as it is used in Scripture, and un-
derstand every language.

1. He speaks in this Treatise as a Sholler, with his *Greek*
and *Latin* page, 40. to 41. Though T. M. whom he pro-
tends to answer, be no such language; he knoweth that redemp-
tion though by use become an *English* word, is of the *Latin*
word *redemptio*, which the *Dixionary* saith is in english a redemp-
tion, buying, purchasing, ransoming &c. And that *redemptio*,
ye call redemptory, cometh of the verb *redemptus* to redeem,
ransome, release, recover, by purchase &c. and this may be a
compounded word of *re* & *em*, whose English saith the *Dixionary*
to buy, to purchase, or procure; and so the word *redemption*
in English is properly, to buy againe, or to purchase, ransome, or
recover againe, something that was lost, sold, or taken captive;
and dispossesse english men so understand it; and according to
this understanding, as wee find the word used in Scripture;
they that are conversant therein may know.

1. That there is a redemption, purchase, or recovery of that
which was lost, that redempteth, purchaseth, and recovereth lost;
but not he that, or sold it, and yet though he that bought it,
or recovered it, before yet he had of some interest he had in it,
and that it was lost, or sold though by another, the purchase or
recovery is truly called redemption, by a buying againe: *Naba.*
2. And so to our business: 167. 92. 30.

2. That there is a redemption, purchase, or recovery, of
that which one hath himselfe sold, bought, or purchased; but the
thing purchased is wrongfully by force or fraud taken or detain-
ed from the right Lord or owner, and so hee in some purchase-
th, as cometh out of the hand of unjust detainers
of that which most properly called redemption, though not on-
ly for that which is sold, but for that which is bought, and
yet that we may come plainly to our business.

out of the grace of God in Christ to mankind, have is by that measured, is in my understanding both a denyall of Christ come in the flesh, and also a wrong offered to the mosaicall Law, which was never given to such an end: 2 Cor. 3. Ephes. 2. 1 John 4. 3, 14, 15.

9. It is to peremitory in his affirmations; for if any man approached to the holy things in his uncleannesse, he was to dye, and how was he then partaker legally of the atonement? See all the places, with Num. 19.

10. Besides for their participation, there was more required then blood-shedding, and offerings &c even sprinkling by the spirit to make atonement; so that his application of Heb. 10. and Rom. 5. thereto is altogether unsound.

11. He faulteth also the distinction between blood-shedding and blood-sprinkling, and me for setting down, that the atonement, and reconciliation, was made with God by blood-shedding (which with that I writ before, comprehends the sacrifice offered) and that it is received, and men reconciled to God, by blood-sprinkling: and then he layes down his main ground that must disprove the distinction, and the second of his Treatise must prove that, and this it is page 6.

"That all the blood which Christ did shed, is the blood of sprinkling. Behold and mind this well, because it is laid down as his bottom propo: that being proved, must prove all the rest about opposing the distinction. But note,

1. The Treatise I writ, doth nowhere deny, that all the blood which Christ did shed is the blood of sprinkling (nor can I suppose, that either Mr. Den, or Mr. Lamb, have denied it in any of their writings) a worthy businesse, to make to appear, that none denies, and that when proved, reproves nothing he laboureth to disprove.

2. There is in respect of the purpose, to which he alledgeth this proposition, much darknesse and obscurity; what he means by all the blood which Christ did shed whether only the natural blood, which in shedding issued out of the body of Christ as the blood he did bleed, and that came forth from him, when he was circumcised, Luke 1. 2. 21. and when he was in his agony,

John 19. 2. which as some suppose, when he was scourged, and
 when he had a crown of Thorns placed on his head *Mark*
15. 15, 17. and when they nayled him on the Crosse, and cru-
 cified him: *Mat. 27. 35.* and when after his death his side was
 pierced with a speare, *Luke 19. 34, 35.* whether this be his
 meaning by all the blood (as the words with that he writ be-
 fore and after it would so seem) and whether this shedding, be
 all the sprinkling he beleeveth or not it remains doubtful;
 but as I understand, as he tooke flesh and blood, when he was
 made man: *Heb. 2. 14.* even so, all the abasements, sor-
 rows, anguishes, and torments he suffered in that nature (with
 all the forementioned) being compleated, or consummated in
 his death, or dying; the whole being his laying down his life
 for us: still, all this nothing less then this I understand by all the
 blood that Christ did shed: *1 John 1. 7. 8.* and
 with all his sufferings, the compleating of them in dying: I
 count the shedding of his blood though in this business blood-
 shedding doth imply the sacrifice offered, whose blood was
 shed, *Heb. 9. 12, 13, 14.* and yet take in all his sufferings, with
 the compleating thereof in his sacrifice offered: still shedding is not
 sprinkling: but shedding and sprinkling, are two distinct
 things: not so with out shedding of blood, and so offering the
 sacrifice, whose blood was shed, *there is no remission of sinnes;* be-
 cause otherwise there can be no blood to be sprinkled, *Heb. 9.*
22, 23, 26. yet even so, also without sprinkling of blood, and
 without applying the virtue of the sacrifice, there is no remissi-
 on of sinnes, purgation of conscience and nature, and happy sa-
 tisfaction received, and enjoyed. *Heb. 9. 12, 13, 14, 23. and 12. 24.*
 And this is clearly shadowed, and typed out; it was not
 enough for the Paschever, that the Lamb was of the first yeare;
 and without blemmish, and slain, and so the blood shed &c.
 unless the blood was offered with a branch of *Hyssop*, taken, and
 sprinkled on the two sides of the door, and the upper part of the door, and
 without which, no assurance of a sacrifice: *Exod. 12. 6, 7, 22, 23.*
 not for cleansing and sanctifying: Blood-shedding was not e-
 nough, if it were not also sprinkled, *Lev. 8. 11, 30. and 14. 7.*
 not for taking away any uncleanness, it was not enough that

the water of purification was made for all *Israel*, unlike the particular blood were sprinkled with it *Nom. 19. 13, 18, 19.* yea, this distinction between blood-shedding, and blood-sprinkling, is in the Law clearly held forth *Exod. 19. 16, 21 Lev. 1. 5. and 4. 6, 7. Nom. 8. 7.* And come to the Gospell, i may be said of alke that what ever right or part Christ hath in them, by virtue of his bloodshed, and Sacrifice offered to God, yet (as Christ saith to Peter *John 13. 8.*) *if he wash them not, they have no part with him.*

3. Thirdly as he hath set down his proposition darkly, and unprofitably, to he hath set it down subtilly, and craftily, as aman guilty of some known error, in what he would seeme to maintain. In that going about to disprove the distinction between blood-shedding, and blood-sprinkling, he saith, all the blood which Christ did shed, is the blood of sprinkling, which is fit to fill the un-way, & cleave roome, when the distinction proves sound, for him, (norwithstanding his position) to say he ment not to fault the distinction, though that be his main drift, that he might thirdly, disprove another distinction if he could.

As here is a suspicion of carnality, and ignorance in his understanding of the blood of Christ, as it is sprinkled: may not some Reader conceive, that he would have men to thinke, that in the Mosayecall Sacrifices, the materiall blood, even so such, and as it was, when shed, was sprinkled, even so the materiall blood of Christ his body, such as it was when shed, even such, and so materially sprinkled (a brave motive for the Romish celebration of reflects) and because this can no way be demonstrated, and evidenced how it should be so, and that it is, therefore all the blood-shedding, must needs be sprinkling. But to come a little neerer him;

1. If blood-shedding, had been the sprinkling, or if it had, or could have been sprinkled upon any, what would it have profited them, seeing if Christ be not risen we are yet in our sinnes, our faith vaine, and preaching vaine, *1 Cor. 15. 14, 17.* and the Lord Jesus Christ, of whom, and whose redemption wee treat, hath a spiritual body, and is a spiritual man, the Lord from Heaven, heavenly, *A quickning spirit, 1 Cor. 15. 40, 49.*

An uncovering of

So now as he hath dyed for our sinnes, and rose for our justification, and offered himselfe with the vertue of his blood, and death a sacrifice to God the Father, appearing now in Heaven for us *Rom. 4. 25. 1 Cor. 15. 3, 4. Heb. 9. 12, 14, 24.* when we speake of his blood, and death as presented before God in the heaven, or applyed to, or sprinkled on the hearts and consciences of men on earth, wee understand it spiritually; his words, even when he speakes of these things, *are spirit and life*, and so spiritually to bee understood, *John 6. 63.* and so, though when we speake of his suffering, blood shedding, and dying, we understand it materially, as in a mortall body hee suffered in the flesh, and shed materiall blood indeed; and dyed for our sinnes, and was put to death in the flesh, yet as he is risen for our justification, and hath overcome death, and is gon up to Heaven, and hath presented the vertue of his blood (which is reall and spirituall) before his Father in the Heavens, and by the spirit by which he rose from the dead, offered himselfe a spotlesse sacrifice to God, and obtained eternall redemption: *Heb. 9. 12, 14.*

So when wee speake of the sufferings, blood, and death of Christ, as presented in Heaven to God, or applyed on earth to men; wee understand it spiritually of the worth, vertue, and prevailing efficacy thereof with God or men; and as the High-priest did once a yeare go into the holy of holiest, & sprinkled blood on the mercy seat, &c. and so sanctified the tabernacle, and made an atonement for all Israel; and this that they might be cleansed (legally) from all their sinnes: *Levit. 16. 14, 15, 36. 34.* and yet they had their sacrifices to come to, and sprinklings of blood, and of the waters of purification for application, which if neglected, the neglectors were not personally clean, but to be cut off or dye in that their legall uncleannesse: *Num. 19. 10, 8.* And the fault found in those sacrifices as appertaining to conscience is, that they did not make the commers thereunto perfect: even so, we being fallen, and God yet mercifull, and willing to shew us favour, even at his mercy Seat, in his own bosome, as I may say, there was Truth requiring our death, and Justice our suffering the curse; But Jesus Christ that dyed for our sinnes, being risen

*In for our justification, and gone with the vertue of his blood to the Father; mercy & truth are met, righteousness & peace have kissed, and Christ hath made the atonement with God, and is become the propitiation for the sinnes of the whole world, and now righteousness looks down from Heaven, and God shewes mercy to men *Psal.* 85. 10, 11. *1 John* 2. 2. *Psal* 36. 7, 8. so that here is a reconciliation made with God for men, *2 Cor.* 5. 19. *Ephes.* 2. 16. *Col.* 1. 20. a purgation, *Heb.* 2. a laver of regeneration *Tit.* 3. 5. to reconcile and purge with all, and this for men: But yet if this be not applied, if men receive it not, and be not sprinkled, washed, and purged, and renewed therewith, they cannot be reconciled in themselves to good, and so not eternally saved, *1 John* 3. 3, 5. and this sprinkling is a spiritual businessse, namely:*

When through the Gospell, in which Christ is set forth for a propitiation, *Rom.* 3. 25. the spirit beares witnessse of Christ, *John* 15. 26. *1 John* 5. 6. and therein instructeth in the knowledge of his death, and resurrection for us, and so gives in to believe the testimony: *1 Cor.* 15. 1. 4. *Gal.* 3. 1, 5. *2 Thes.* 1. 10. & then shines in, & commends the love of God to the heart in this, that while we were sinners Christ dyed for us, and his love thus commended through his death made known: then the vertue of his death, becomes prevalent and efficacious in the believers hearts, & reconciles him to God, in this his receipt of the atonement *Rom.* 5. 8. 10, 11. *Tit.* 3. 4, 5. and redeems him from his vain conversation *1 Pet.* 1. 18, 19. from among men, to God, *Rev.* 5. 9. and so purgeth both conscience and nature, *Heb.* 9. 14. and so doth he purchase to God, and wash from sinne with his blood, *Acts* 20. 28. *Rev.* 1. 5. and yet in himselfe, in the propitiation he hath made with God for men, there is the same fulnesse still for those that have not yet received, and so dispence more still of the vertue of his blood, to those that have received *Rom.* 25. 26. *1 Cor.* 15. 2, 3, 4. *1 John* 1. 7, 8, 9. *John* 1. 16. So that both the distinctions remain sound as they are explicated in the faulted, but not confuted Treatise, chap. 1. and 2. and I am sorry that Mr. Knowles, and Mr. Gerner, are adversaries hereto.

He secretly, and covertly saith the distinction about the severall ends of the death of Christ, one for propitiation, and one for witnesse-bearing to the truth, and so giving us example of obedience to God, and love to one another, and one for confirming the new Testament, all which are proved, and explicated in the second chapter page 16, 21. and not at all by him refused; and if he desire any further explanation, or prooffe, he might have it; I trow he will not say, that as Christ dyed for our sinnes, the Scribes and Pharisees did make him flesh, or under the Law for us, or that they did charge our sinnes upon him; or put him to death for them; but that God the Father did all this to Christ for us, and so delivered him for our offences, and raised him for our justification: *Isay. 53. 6. Rom 4. 24, 25.*

I hope also he will not say, that as Christ did willingly lay down his life in suffering, all that befell him, or witnesse-bearing to the truth, for calling sheep, and feeding the called, and to give us an example to follow his steps therein; that God did persecute, and crucifie him for speaking the words he gave him to speake, and doing of that he gave him to doe for the good of men, and the speciall good of his sheep; But that the Scribes and Pharisees, the Elders chiefe Priests &c. did through envy persecute, crucifie and put him to death for that: *Psal. 2. 1, 4. Mat. 27. 18.* I hope he that can see the difference between Gods sending *Joseph* into *Egypt* for good; and his Brethren sending him for evill; can see the difference in this also; and so distinguish of the ends of the same death of Christ, in these respects.

And for the third end, is that a confirmation of a Testament when the Testator is put to death, as an evill doer; surely its not proper to say, God the Father put him to death, to confirme Christ his owne Testament; nor did the Pharisees so put him to death, but as he was one with the Father in will, and so willingly yielded himselfe to dye for our sinnes, and willingly laid down his life in witnesse-bearing too, and defence of the truth he had preached, so he most willingly and freely (as his owne more peculiar acting) did give up the ghost and die to ratifie the new Testament, *Heb. 9. 16, 17. Galath. 3. 14, 15.* which appears

went also in the time of his death before those that were
 crucified with him. *Mark* 14. 44. though that also was for ano-
 ther speciall end. *Joh.* 19. 36. But yet most clearly in this, that
 whereas others, when they were spent, and gave up the ghost,
 their heads fell downe, he cried with a loud voice, *Mark* 15. 37.
 and first bowed his head, and then gave up the ghost. *Joh.* 19. 30.
 And so freely dyed, and confirmed his Testament; But Master
 Garner would be faulting, knew he how laying, that I speaking
 of the severall ends of his death in my Treatise, pag. 33. But hee
 was mistaken; for that was in the former chap. but in the third
 chapter I was speaking of the divers manner of mentioning those
 ends in Scripture, but something hee would say, to bring that
 distinction within compasse to be faulted; in faulting the distin-
 ction, pag. 7. lin. 3. 29. though to no advantage to him.
 "6. He saith also, pag. 7. That I say, That when the death
 "of Christ in respect of that end which was for propitiation,
 "and ransom is only mentioned, as it is for all, so it is exprest
 "in such generall words only, as the world, all men, &c. (But
 here he hath clip my words, and left out that I say in Proposi-
 tions for faith, it is here exprest) and for this I quote his saith,
1 Cor. 5. 14. 13. 29. &c. And hee should have done well to have
 put in many other places and expressions quoted, Chap. 29. pag.
 133. Proof. 6. But this conclusion is unsound, saith he, which
 will appeare from what is written. *Heb.* 9. 28. where mention
 is made, saith he, of the death of Christ in respect of ransom
 and propitiation only, &c. And yet it is not exprest in such ge-
 nerrall words, as the world, or all men, so which I answer hee
 hath corruptly left out, &c. which was explained in my Trea-
 tise, chap. 30. pag. 33. But to passe that, I question his first af-
 firmation, and deny his second, though he calls to mind it, and
 double the same. But now let us mind it well. *Heb.* 9. 28. So
 Christ was once offered, &c. Is the words or sense here only,
 that he once dyed. True it is, that the offering to dye, is and tru-
 ly may be called an offering, but is rarely found, that the offer-
 ing of Christ to God includes but his death only, however it is
 manifest in this chapter, that here it signifies more then death;
 yea, our sinnes, ransom, or price to purchase of God only.

even a sacrifice, that is both a ransom, or price to purchase, and a reconciliation, atonement, or peace made with God for men; and such taking away the sinnes of the world from between God and man, that mercy may be shewne them, and mercies used towards them, yea, and yet farther, that this sacrifice of him might be a remaining and continual thing before the Father, that Christ by vertue thereof, might mediate in general for men, and so send forth spirit in the meanes, that they might be comforted; *apert and beloved*, and in speciall by *anodination of the Holy Spirit*, for believers; that he by vertue of this his sacrifice may purge them, and they receive the promise of the eternall inheritance: and all this is manifest in this whole chapter, and the drift and businesse the Apostle was about perpend it diligently. He is here treating *chapter 7. and 8.* and this by about the high priesthood of Jesus Christ; and especially mentions Christ his continuing, *verse 10. Blood shedding, verse 22, 23.* his ascension to Heaven *verse 20, 24.* His presentation of the vertue of his blood, and offering himselfe by the eternal spirit to God his Father thereof, *verse 24, 25.* His appearing before God with the vertue of his sacrifice, to take away sinne *verse 26.* having obtained eternall redemption, *verse 1. 2.* his blood & sacrifice of force to purge the conscience of all believers on who its sprinkled, *verse 13, 14.* And he for this cause the mediator of the new Testament, *verse 15.* all which in this latter part of the chapter is explicating, and confirming, let it be well minded. And yett little further consider how, when, where, and to whom, Christ our great high Priest did offer himselfe a sacrifice, and yett may see;

Hee did not offer himselfe such a sacrifice on the wooden Crosse, that was nor the Altar by and on which Christ was born and offered (through the foolish Idolatrous Romanists have so esteemed and so prayed, Oh holy Altar of the Crosse save us) our Saviour himselfe calls such conceivers fooles, and teacheth us, that the Altar both sanctifieth the gift, and is greater then the gift *Mat. 23. 19.* which I hope none will say of the wooden Crosse, that it sanctifieth the body of Christ, and is greater then the body of Christ: but the divine nature was greater then the humane, and

and did sanctifie and dignifie the gift, the humane nature or body of Christ, and by this divine nature, even the eternal spirit which supported him in his sufferings, and by which he rose from the dead. By that spirit he was born up, and offered himself a sacrifice to God, *Heb. 9. 14.*

He went to the crosse a sinner for us, he bore our sins to the tree, and was made sinne and a curse for us, and dyed for our sins, *Psal. 40. 12. 1 Pet. 2. 24. 1 Cor. 5. 21. Rom. 4. 25.* but he was raised for our justification, and being risen just and holy, he then offered himselfe (not spotted with our finnes on him, but) a spotlesse Sacrifice (without fault or spot) to God. *Heb. 9. 14.*

This sacrifice was not offered here on earth, the other high Priests did offer on earth, they could but heare and lift up and wave before the Lord the offering, and approach into a worldly Sanctuary, But Jesus Christ appeared in the highest Heaven, and there presented the vertue of his blood, and offered his sacrifice, *Heb. 8. 1. 9. 11. 12. 14.*

This Sacrifice of Christ was offered in the Heaven, not to men or Angels, but to God. In this burnell or Sacrifice offering, he had not to do with men, though for men with God. To God he offered the Sacrifice, and with God it is accepted, and hath prevailed, that so there may be an offer and tender, and application to men, and a prevalency in all receivers, *chap. 7. & 8. and 9. 12, 14.* So that all this well minded, Mr. *Garner* is too short, and limiting in his affirmation. But let us fulfill his request, and proceed to mind it a little further, *Heb. 9. 28.* So Christ was once offered to beare the sins of, &c.

It is not certain, that in this place, the word beare the finnes, doth signifie, to be counted the sinner, and so to accept the imputation of them, and beare the punishment due unto them, of which is meant, *1. Cor. 5. 2. 3, 6, 7. 2 Cor. 5. 19, 21.* For so and in that sense he his owne selfe in his owne body beare our sins to the tree, or on the tree, *1 Pet. 2. 24.* and so in that respect he is said to have been made a curse for us, *Gal. 3. 13.* And this was before his resurrection for our justification, and so the offering, or compleating of the offering mentioned in this chap. which offering is said

to be to beare the sinnes of, &c. In which offering he is not said to be made a curse, as he was, when he hung upon the tree, but a blessing. A great high Priest of good things to come, of which high Priesthood, he treateth, *chap. 7.* and *8.* and this *9. chap.* and that we may the better understand what bearing is here meant, let us looke into the words, and *chap.* consider the types here mentioned, and the truth as it is found in Jesus.

First, For the sacrifice, besides that I have forenoted, *Verf. 12.* *13.* Note further, that in the types were two Goates, one that was slaine for a sin offering, and the blood presented in the holy place, and sprinkled on the mercy seat to make an attonement. The truth of what is shadowed therein, is found in Christ that beare our sinnes in his body to the tree, and dyed for them, and being risen hath presented the vertue of his blood in the holies of holies, and so obtained eternall redemption, and made an attonement for men, *Levit. 9.* and *16.* *Heb. 9. 12, 13, 14.* But we so sin against this goodnesse, that we give God just cause to hold back all the streames of mercy from us, by which we might be instructed, and drawne in to partake of this attonement, and redemption, and so in the types there was another Goat, prepared, not a dead but a live Goat, that even after the attonement, and reconciliation made in the holy place, was to have their sinnes confessed over him, yea all their trespasses, and he did beare upon him, all their iniquities into a land of Separation, or not inhabited, where no man dwelt, to be charged with them, *Levit. 16. 10, 20, 21, 22.* And is not the truth of this found in Jesus Christ our Lord, that is risen for our justification, and now at the right hand of God alive for evermore, by vertue of his Sacrifice, mediating for men with God his father, so removing and taking away from before his face, that Ignorance, unbeliefe and rebellion of men, that might justly procure the withholding all streames of mercy from them, and the present giving them up to a reprobate science, and to Satan, and so destroying them with his sorest judgements, that still through Christ they are preserved alive, patience, mercies, meanes, and some light and motions of spirit are extended to lead them to repentance, *Rom. 3. 10. 22.* and *2. 4. Col. 1. 18 20, Psal. 75. 3.* And to those that through his grace,
are

and brought in by repentance, and faith to Christ, to take of these following evils, to cleanse and purifie them to conformity with him (Christ), and to bring them to his inheritance. 1 John 1.7. Eph. 5. 25. 26. 27. Heb. 9. 14. 15. but to proceed a little further, and consider something in this businesse, shadowed or typed in the Jewish high Priest (and in a sort Priests and Levites also) who was to beare the names, and also the judgement of the Children of Israel upon his heart, Exod. 28. 29. 30. To beare the iniquity of the Congregation, to make an attonement for them before the Lord, Yea, the offerings afore offered, were given them to eat before the Lord, Levit. 10. 17. Yea, to beare the iniquity of the Sanctuary, and to keep the charge of the Lord, Numb. 18. 1. 4. And to doe the service of the Tabernacle, and to not the Children of Israel, But they to beare the iniquity of the Children of Israel, Numb. 18. 22. 23. Now what bearing this was is to be considered. Was it that the high Priest, and Priests should have the sinnes of the people imputed to them, and that they should be counted sinners for or in stead of the people, and suffer the punishment the people should have suffered, that so the people might have an escape, I believe no such matter, and yet it was thus with Jesus Christ, when he was made flesh for us. But sure there is another understanding of their bearing the peoples iniquity, and judgement, and yet nothing is therein shadowed, but what in the truth of it is found in Jesus Christ our great high Priest also, if translators of a great skill in the Hebrew, as Mr. Garner in the Greeke, may be trusted, they say, the word *to beare*, Lev. 10. 17, is to beare or take away, and that the Greeke translateth it that yee should take away, but whether they be credited or not, doe not the word themselves give forth such a sense, Numb. 18. 22. 23. Neither must the children of Israel henceforth come nigh the Tabernacle of the congregation, lest they beare sinne, and dye, but the Levites shall doe the service of the Tabernacle of the congregation, and they shall beare their iniquity. It shall be a statute for ever: Now I pray what bearing of iniquity was this, but a taking away of their iniquity by ministering about, and ordering the holy things, burning incense offering the Sacrifices, &c. which the people were not permitted to doe, that they might have Gods Ordinances, and peace

sentethertin, and mercies; &c. continued to them: And how should the high Priest upon his heart beate the judgement of the children of *Israel* before the Lord continually *Exod. 28. 30.* but in tender compassion and love to them, and care for them to minister in their behalfe, &c.

And now is not the truth of all this found in our Lord Jesus Christ the great high Priest, is not he the minister of the Sanctuary or holy things, and of the true Tabernacle &c. *Heb. 8. 2.* the perfumer of his peoples prayers, &c. services: Are any left to approach to God, or do any thing in their own strength, or name? Is not all that is born of the flesh, flesh, *John 3. 6.* & shall not all flesh wither? *Isay. 40. 7. 8.* And is not Jesus Christ our high Priest, full of love, compassion, and faithfulness, *Heb. 3. 2.* and *4. 15.* and *5. 25.* and is not he the Mediator between God and man *1 Tim. 2. 5.* and the advocate of believers *1 John 2. 1.* and is he not able to save them to the utmost that come to God by him (or as in this *Heb. 9. 28.* that looke, waite for, or expect him) seeing he ever liveth to make intercession for them: Now the Apostle treating of the high Priest-hood of Christ, and mentioning types in this chapter, and shewing the truth of all to be in Christ, where shall we find the truth of these things typed that have been mentioned about the Scape-Goat, &c. the Priest bearing or taking away the finnes, and judgements of the people in those respects fore-mentioned, if not in the 26, &c. this 28. verses; and so I charge not M. Garners sense here with falsehood, but imperfection, I fault him, not for saying, the death of Christ, and his offering, as it is for propitiation and ransom is heere ment, but for his putting in only, and so limiting it to that only; where as it appears plainly by the whole chapter. here is more ment.

But now I will veiw his second affirmation; *It is not in such generall words, as the world, all men, &c.* for which veiw the words againe, *Heb. 9. 28.* So Christ was once offered, to beare the finnes of many, and unto them that look for him shall he appeare the second time without finne unto salvation; mind it saith he, and so I pray let us; it is not said he was once offered to beare the finnes of many, and he shall appear the second time to them, or to thote many, without finne unto salvation; But unto them that
looke

looks and waits for him as a speciall culled out of the generall, and is not *many*, here then as generall a word as the world of mankind or all men: Let us a little mind the word *many*, as it is here used and see;

Enough is shewed in the opposed Treatise, chapter 3. page 22. chapter 8. page 48. and chapter 14. page 76 if compared together, that is not at all answered by him. And though the word *many* in diuers places have a twofold sense, one larger, and another more speciall, and in such places, I did not parralell it with such generall words, as *all men*, & *every man*, when spoken in the largest sense, yet in some sort, and respect I did and do. *Rom. 5. 15. through the offence of one, many be dead; and verse 19. By one mans disobedience, many were made sinners:* And is not *many* here all and every man that had being by propogation from Adam, *Psal. 29. 3. The voice of the Lord upon many waters* (are not the waters peoples, multitudes, Nations, and tongues *Rev. 17. 15.*) now doth not his Kingdome rule over all *Psal. 103. 19. and 66 7. and 119. 89 91*, and is not *many* here as generall a word, as the world, or all men.

Isaiah 4. 3. He shall judge among many people, surely whatever be in the first fruits, when this is compleatly fulfilled: It will as large as that in *Adam. 17. 32. &c.* and is not this as large, and generall, as *all men*, *Dan. 12. 2. many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt*, surely what ever first fruites of this may be in the call of the Jewes; and though here be a word not usuall in such a businesse, as many of them; for which also a reason might be given; yet by our Saviours saying, *Mat. 13. 42. 43.* It appears it will be as large, as that *John 5. 28, 29.* so that if plentifully appeareth, the word *many*, is often as generall, as the word *all men*. But that I may do M. Garner no wrong I will a little further consider the word *many*, because it is diversly used, and so let us consider it;

First, It is sometimes used, with a speciall limmiting, and restraining word, singling out from others, and pointing to some speciall, and this sometime to the better part as *John 1. 12. As many as received him*, opposite to the residue that did not, and

So *Revel. 3. 12. and 13. 13.* yet here it signifieth all of that sort: and

2. Some times to the worser part; as *2 Cor. 3. 17. Mat. 24. 12.*

Secondly, the word *many*, is some times used without any such word, and then it is alwaies generall and larger, though sometimes the twofold businesse mentioned, carries too a twofold sense, one generall, and the other more speciall, as is shewn in the opposed Treatise. and some times one businesse mentioned, and then it is as generall, as *all men*, as in the place quoted. But the word *many*, used without a speciall limiting word, is never used opposed to the greater number, as Master Garner would have it.

But it is used as opposed to the fewest, and smallest number, *Mat. 20. 16. many are called, but few are chosen*, and so *Mat. 22. 14.* compare with *Esa. 45. 23. 24.*

Thirdly, the word *many*, is used as a generall, out from among which, some speciall are by Hepters called, and so it appears evidently in this *Heb. 9. 28. to bear the sinnes of many*, there is the generall, *And he shall appeare the second time without sinne unto salvation, unto them that looke for him*, there is the speciall called out of the generall, for he shall appeare to the residue also, though to their terrour, for denying him that so dearly bought them, and so, *many*, thus used, is both as generall and large, as *all men*, and serveth to amplify the word *all*, and sheweth it to be a great and large number, though reason also might here be shewne, why it's rather said *many*, then *all*.

So that Mr. Garner hath changed this Text, in saying *Christ offering &c.* is not exprest in it in such generall words, as *all men &c.* is: And overthrowed his whole businesse in calling this place for his helpe against the truth, where as it, with the whole chapter, justifieth the distinctions, yea, and the doctrine he opposeth.

7. I passe by his grosse abuse of *2 Timothee 1. 9, 10.* that he might blast the distinction, that where the Apostle speaking of the manifestation of the grace of God in the appearing of CHRIST, saith of CHRIST, that he

he hath abolished death, and brought life and immortality to light through the Gospel, he put it in this, and in this made manifest in the hearts of those to whom Jesus Christ appeareth, abolishing death, and bringing life and immortality to light, *page 1.* I hope he is not of their mindes, that confesse not in their hearts Jesus Christ, the Sonne of the Virgin Mary to be the Christ, and to have once dyed, and to be risen and alive for ever mores: but fancy only, a spirituall being, and frame in themselves to be the Christ, and so to be now dying, and bearing their signe in them, and to be rising in them yet, here he flies the Scripture language, and speaks their language, so as at least, making the fruit the foundation, I should have looked that grace, or the feare of God, would have kept him from such altering the words of the Holy Ghost: But because every Reader may disceene this alteration, if he look the text, I passe it.

8. Last of all, he comes to oppose the distinction that putteth difference between the Redemption, life, and justification that is in Christ for men, and the same upon, or in men, through the enjoyment of Christ: And this he doth from *page 11. to page 24.* in all which he seemes to wrest the severall Scriptures from what they say about the same: But all he hath said doth not discourage, but incourage men still to distinguish, and put great difference between the redemption &c. in Christ, and the same (marks what I say not another, but the same) upon, or in men, through the enjoyment of Christ: for surely I beleeve;

1. It is a Redemption, life, &c. in him wrought for others, he was never in bonds or death for himselfe, but for us, and our sinnes; but it is a Redemption &c. in us, given from another even him who was free, when wee were in bondage: *Rom. 4. 25. Gal. 1. 4. and 4. 3, 4. John. 12. 24. Rom. 1. 5. and 5. 11.*

2. It is a Redemption &c. in him, which he by vertue of his own blood and Sacrifice hath obtained, in and by himselfe, *Heb. 9. 12.* But it is a Redemption in us obtained by no vertue of ours, but by him, and in receipt of him, by an unfained beleeving on him: *Ephes. 1. 7. Rom. 5. 1, 11. Acts 10. 43.*

3. It is a Redemption life. Sec. in him as in a fountain and cause, and charitably all sinners in him. *Psal.* 36. 9. *John* 1. 14. *Col.* 1. 14. and 2. 3. But it is in us, as a receit in a vessel, and though springing, yet both receit, and spring, but a fruit of that of which he is the cause, & in us according to a measure. *Rom.* 9. 15. 1 *Cor.* 4. 7. *John* 7. 38, 39. and 1. 16. *Rom.* 12. 3. *Ephes.* 4. 7.

4. It is in him absolute perfect and compleat, in soule and body *Heb.* 7. 1. and 8. 1. 1 *Pet.* 3. 22. but it is in us but as a first fruits, wee still waiting for the Redemption of our body, and the compleat conformity to him. *Rom.* 7. 24, 25. and 8. 23. 1 *Cor.* 13. 12. 1 *John* 3. 2. *Col.* 3. 4.

5. It is in him first, and that as a preparation for us, before wee partake of it: *Col.* 1. 18, 19, 20. *Prov.* 9. 1, 2, 3. *Mat.* 22. 1, 2. But it is in us after, when we by grace are brought into him, *Ephes.* 2. 1, 8, 12, 17. *Col.* 1. 13, 14.

6. It is in him, as a gift in a giver, God the Father gave him, *John* 3. 16. And God hath given us eternall life in him, so that this life is in Christ, 1 *John* 5. 11. and God is making known, tendering, and giving this life by the Gospell, in which he hath set forth Jesus Christ to be the propitiation for remission of sinnes, though unbelievers receive it not, *Rom.* 3. 25. *John* 6. 32, 36, and to speake after the manner of men; It is in him, as a gift in a Will in the hands of an Executor given to many, to be given unto them, when upon the publishing the Will they come in to the Executor, and acknowledge the benefactor, which if they refuse, when so made known and tendered, the refusers may be refused.

And to this Redemption, life, and justification is in Christ, as in the giver, some fruits whereof he extendeth to all men, (in preservation of creatures for them, and their lives, and giving meanes that they might know, seek, and receive the thing it selfe) *Psal.* 75. 3. and 36. 6, 7. *Alf.* 14. 17. and 17. 26, 27, 30, 31. *John* 1. 4, 5, 7, 10, 11. But the choyce fruites, and the Redemption, life, and justification it selfe that is eternall; he according to the Fathers appointment, giveth to those that beleeve on him *Iohn* 17. 2. and 6. 40. and 1. 12, 12, 33. But now this Redemption

redemption is in us, not as such a manner of gift, and in such a
 giver; but as a gift in this gift first; and then with and through
 this gift. 2 Tim. 1. 9. Rom. 8. 32. and 7. 25. and 8. 1, 2. And
 from the gift of this giveth Jesus Christ, John 1, 12. and 17. 2.
 Ephes. 5. 14. Rev. 2. 10. it is in us as a receipt that we have re-
 ceived, of, in, with, and through Jesus Christ, in the receipt of
 him. John 1, 12, 13. Acts 26. 18. Rom. 1. 5. and 5. 11. 1 Cor.
 15. 1. Gal. 4. 5. Col. 2. 6.

7. This Redemption, life, and justification is in Christ Jesus,
 before men either know it, or believe in him, & so whether men
 believe in him or no, set forth that men might believe; Rom. 3.
 24, 25. John 1. 4, 5, 7. 1 John 5. 11, 12. neither doth any mans
 believing make it the more in him, nor any mans unbeliefe
 make it the lesse in him; who is alwaies and for ever the same, 2
 Tim. 2. 10, 11, 12. 13. Heb. 13. 8. But now whatever all
 men, or any man, as they are in the nature Christ tooke, and
 wrought Redemption in, have, by the gift, and preparation of
 of God in Christ, yet have they no enjoyment in themselves of
 the same, no not before God, or in Gods account, till by grace,
 they be brought to believe in Christ, when there is (not an ima-
 ginary change, or a bare manifestation, but) a real change
 wrought in them Tit. 3. 4, 5, 6, 7. a new birth John 3. 5. 1 Peter
 1. 23. a real translation and change (not in Christ but) in them:
 from the power of Satan and darknesse, unto God, and the King-
 dome of Christ, Acts 26. 18. Col. 1. 23. from children of
 wrath, to be children of God, Ephes. 2. 1, 22. from darknesse to
 light 1 Peter 2. 9. from death to life, 1 John 2. 14, 15. yea, from
 being not his peculiar people, nor so beloved, to be his peculiar
 people, and so beloved: Rom. 9. 25, 26. And is not here a great
 difference between the same redemption, as it is in Christ for
 men, and as it is in and upon men: or can such teachers of Israel
 be ignorant of these things, or are they not willing to yeeld Jesus
 Christ the preheminnence in all things, as the Father willerh, or
 in other things, will they needs deny it him in the largest of
 the Redemption that is in him. But enough hath been said to
 this: But that I must follow him, in the view of the Scriptures,
 abused by him, Rom. 3. 24. and 4. 24, 25. his abuse of these; and
 the truth is cleared before.

G.

Rom.

Rom. 5. 18. is quoted by me, for the atonement made in, and by Christ for man, and *Rom. 5. 1, 6, 10, 11* is for the same received, which he in quoting, and answering obscures, and answers darkly, like a man a fraid of the light in the text; for what if the Apostle speaking of the receipt of the atonement, and justification, speaketh of the receivers, doth that prove there is no atonement made by Jesus Christ, nor justification in him for any more then had then received; or that there was no atonement or justification in Christ for them before they receive it, or had they received it from eternity? Consider the text, when Jesus Christ made the atonement, they were without strength, *ungodly, verse 6. sinners verse 8. enemies, verse 10.* But when the atonement was received by them, sure they were friends and Saints &c. as Scripture affirmeth; besides it is not affirmed of them that beleev'd, *verse 1.* they had now received By Christ the atonement, *verse 11.* and was not that by faith. *Rom. 4. 22, 23, 24. and 5. 1. John 1. 12.* and how could they receive the atonement, if the atonement was not made, & compleat in Christ before; how, or could they truly say, they received it, yea, that they have now received, if they had it from eternity in themselves. So that all the way, the atonement received, is held forth; and yet as plainly the same atonement held forth, and the foundation laid for such also as yet had it not, that they might be brought in to beleve, and so receive the same; and these receivers propounded, as an encouragement to them, as in *1 Tim. 1. 11, to 16.* the Apostle first mentioning the Gospell, *verse 11.* and then shewing what a great sinner he was, and yet received mercy, *verse 12, 13, 14.* he then layeth the foundation for others, and that in generall, and at large. *verse 15.* and then affirmeth the mercy shown him, was for an example, or pattern of encouragement to them that should after beleve, &c. *verse 16.* even so here in this *Rom. 5.* having shewn the rich grace received in such beleiving, as in which the atonement is received: *verse 1, 5, 11* he both laieth, and explicateth the foundation, and sets it forth, even for such also as had not received it, and so *verse 6.* though he saith, *when we were without strength,* yet he speaks not there so applicatively Christ dyed for us, much

much like as Mr. *Garner* would have it for us, who have received the anointment, and enjoy it in our selves (for such if such before his death he needed not to have dyed) But he speaketh indifferently, and undeterminately in generall and at large, and that truly, *Christ dyed for the ungodly, verse 6.* and then his explication is suitable, in which he setteth forth the disease as generall, and opposeth the remmedy to it as generall, *verse 13.* yea, surpassing the disease; and then he comes to distinguish between the remmedy, and the receipt of the remmedy, *verse 17.* for if there be no grace, and the gift of grace, before receipt, there can be no receipt: and the Apostle saith not that all for whom there is grace, and such a gift of grace prepared, but all that receive the same shall raigne in life &c. and then the Apostle gives a ground of all he had said in this businesse, *verse 18, 19.* in which the extent of the foundation, and distinction between it, and the act, is the truth of it before receipt, and the efficacy in receipt, is held forth in: *verse 18.* read it in what translation you will, and take the text only, and forbear the words added by translators to supply the sense, though it's true enough according to the sense in *verse 12.* to take them in (and it is thus likewise then (so *Rom.* and our former translation, or therefore, (so the *Romists*), and our latter translation) *As by the offence of one (or one offence) unto (or one) all men to condemnation, even so by the righteousness of one (or one righteousness) to justification of life.*

Three things are here to be noted about both condemnation and justification, and so in one.

1. Note, by what condemnation came in, and that is exprest to be by the offence of one, one *Adam* a publick man, the first publicke man, or the one offence (which contains all from the receipt of the Serpents suggestions, to *Adams* conviction) of that one man, and this expresse, *verse 12, 15, 16, 17, 18.*

2. Note, how this faultinesse and condemnation, came on the individuals, and that both here and elsewhere in the Scripture is shewn to be, not in the first place, as they are individuals and particular persons, but in regard of their nature, and as they were in that publick man (in whom they were all made

righteous, *verse 17. 29.*) who was to stand, or fall for himselfe, and all that were to come of him, and so in his sinning, all sinned; and in his conviction all were convicted, and death coming upon him, came upon all, and this without the personall knowledge, will, motion, or act of any of the individuals, that were to come from him; and yet so nicely, really, virtually, and effectually, that none can come forth by propogation from him, partaking of his nature, but they partake of this sinne and misery, *verse 12, 14, 17.*

3. Note, on how many of mankind, how many that came by propogation from him, or that were to come, or were included, in that nature this sinne and death passed, or were condemned in that condemnation, so, as it did reach to them; that in partaking of that nature, they necessarily feell it; and that is expresse all men, *verse 12, 18.*

Now for the dissimilitude between a naturall and spirituall man, and the excellency of the spirituall above the naturall, it is else-where shewn, *1 Cor. 15.* and for the superabounding grace in the righteousness of the Lord *the quickning spirit*, above the offence; and this condemnation is mentioned, *verses 16, 17.* so that in this *18. verse*, for justification we are to note,

1. By what it came in, and that is expresse by the righteousness, of one, even one man, the second or last publick man, the Lord Jesus Christ or by one righteousness (which contains all that whole obedience, from taking out nature, suffering, & dying to his resurrection, sacrifice offering to God) of that one man *v. 15, 18.*

2. Note how this justification was one (or unto the life) of men; and that was not first on the individuals, as they are individuals and particular persons; but in regard of their nature the second publick man had taken, and so did undertake for that nature, and so for the first *Adam*, who was but one (though both male and female) publick man; when this businesse was first undertaken, and so for all that issued, or were to issue out by propogation from that first man, he undertooke: And so the justification or restoration of life came on, or reached to, or was for them in the publick man, in whose person, in regard of the nature taken, and cause undertaken (in whose dying for

for hence all by one man *quod* this justification of them
 act of their nature for them in the publick man, and so without
 their personal knowledge, will, motion, or assent, yet so vir-
 tually, really, virtually & effectually, as if he had partake of some
 least thereof, that are found in the mouth, and none can by a
 new birth be brought into him, to partake of his divine nature,
 but they necessarily therein partake of the choice *fruits* 2. 16, 17,
 and 3. Note for how many, or unto how many of man, and
 this justification in the publick man is, and for whom this
 life is, and so whom self-redeemeth that in coming into Christ
 they shall partake of it, and that is expeditly said all men, *verse*
 18. & this affirmed with a word explicating, comparing and con-
 firming the same, yea, making the first proposition the ground
 and pattern, measure and way of understanding the second
 proposition, in all the three former particulars noted; even so
 by the righteousness of one, unto all men, to justification of life.
 Thus is the foundation laid & explicated, v. 18. and then in v.
 19. he brings in with it the manner of the receipt, in w^{ch} the di-
 stinction *For as by one mans disobedience many were made sinners, so*
by the obedience of one shall many be made righteous. Is not this now
 apparently brought in, first as a proove of the former, that all just-
 ned & fell in the first publick man, in that all that partake of that
 nature, are sinners & secondly, as one explication, that as all sin-
 ned in the first of the publick man, so by coming to have being
 from him, such the power of that disobedience of his, *that they*
are made righteous by him, made sinners in their own parti-
 cular persons, in their partaking of that nature by coming
 forth from him. *For one man* *disobedience* *many were made sinners*
 And thirdly, these are many, that is, all virtually in him,
 which are many, and personally in themselves, all that have be-
 ing from him, which are many, also, and is not here a distinction
 intimated in the change of the phrase, between sinners on whom
 condemnation came in a publick man, and sinners so made in
 their own persons, & so under condemnation personally, and is
 now this proposition set for explication of the following propo-
 sition, *so by the obedience of one*, as a proove of the truth and effe-
 ctualness of the Justification in Christ for all men, in that all

men, in that ~~all~~ ^{all} ~~men~~ ^{men} ~~made~~ ^{made} ~~righteous~~ ^{righteous} and
 also an explication, that in justification is effected for all in the
 publick man, so by a new birth being made one in him, they
 in their own particular persons are made righteous in, and
 through him; and also imputed to themselves, as many also,
 even as virtually all mankind were made righteous in him,
 which are many to all that through grace are brought to have
 being in him, these and only these are made partakers of this
 justification in themselves before God, and so are made right-
 eous in their own persons, in and through him, and these are
 many also. And yet because men were first made righteous in
 Adam, and fallen in him before recovery and justification
 was wrought for them in Christ, and because men have a first
 birth in coming forth of Adam and bearing his Image, before
 they have their new birth, and come into CHRIST, and par-
 take in his righte-ness, and because all that are come forth
 from Adam have therein born made sinners, and also come
 forth from Adam, yea, even of them that after may yet) are not
 come into Christ, and so not made personally righteous in, and
 by Christ: There is another change of state from where two
 shall be, by one mans disobedience many were made sinners, so by the
 obedience of one, many shall be made righteous, which clearly holds
 forth the distinction between the atonement and justification
 completed in Christ for men, as verse 6, 8, and the receipt there-
 of in believing men, mentioned verse 11, 12, and that the for-
 mer is larger then the latter, and overthrowes Mr. *Garvers*
 confounding and confused doctrine, that by necessary conse-
 quence, denieth the new birth; and that one sort of men did fall,
 or were made sinners in the fall of the first Adam; seeing they
 were, if his doctrine be true, alwaies partakers of righteousnesse
 and justification in themselves before God, and so could at no
 time be condemned by him, nor need any new birth; as much
 as he denieth any redemption, atonement or justification to
 be wrought in Christ for the other sort of men, and both these
 are a like time, that is to speak right, both false, nor can be pro-
 ved by him; But these things are plainly shewne in the opposed
 Treatise where this place is opened in chapter 8, page 41, to 49.
 which

which he hath not answered as by his presence at a Christian he ought to have done.

But he hath two reasons he saith to (deny the words and) manifest his forced and corrupt sense: his first reason is, That the justification here mentioned, is that which standeth in the highest degree in opposition to condemnation mentioned in the same verse, and this I grant, which need not deniall, for that is the condemnation which was of the publick man, and of all in the publick man, out of which yet there may be an escape by coming into Christ, and for this justification is of the second publick man, and of all (but of any body in this publick man) of which many may misse by imbecility, not coming into him, and this suites something with that Rom. 3. 23, 24. neither are beleevers spoken of in this 18. verse, but in the 17, 19. with cleare distinction, mentioning recit, and so this verse for justification is recit to be paralleled with Rom. 3. 26. and 4. 5. and 5. 1, 2, 3, 4. is grievously abused, seeing faith or beleeving is not therein expressly mentioned, and not so here.

His second reason is from the application of the Justification here mentioned, unto the persons here mentioned, v. 19. but this is but a devised and fraudulent reason, for none denies that Beleevers doe receive even this very Justification, and are partakers thereof in themselves before God; but what were they before they beleeved, or what are any other that yet beleeve not? What saith the Scripture *Ioh. 3. 18. 26. 1. Ioh. 5. 12.* and this Justification in *verse 8.* is not limited, as in Christ for no more then those that had it in themselves; nor is it affirmed, that all unto whom this Justification in the publick man did reach, should be eternally saved any more, then it is affirmed of those to whom the condemnation in the publick man did reach, that they shall be eternally damned. But as all men as soon as they have being from *Adam.* are in themselves sinners, so, so many as come to beleeve in Christ, are then made righteous in enjoyment and not before, *verse 19. chapter 4. 21.* And for speaking of righteousness in life, he applies that only to them which receive abundance of grace, and

of this gift of righteousness, *verse 17* which clearly holds forth the distinction.

But his way of proving is weak and fraudulent also, like his reasoning first he saith, this Justification *see* is in *verse 15, 16, 17*, five times called a gift. (as hath been well he hath minded in this gift; the distinction between grace, and the gift by grace; and between this gift, and the receipt mentioned in those verses) but what should this inferre, do they that believe Jesus Christ to be the Saviour of the world, deny him to be the gift of God; or faith, yea, or any merites extended through him, to be the gift by grace given of God. I say, he cannot prove, that all that God giveth any, is by them received; the contrary appeareth *John 6. 37, 46*. But it appeares he knoweth the originall; that the free gift, called, mentioned *verse 18*, is not the text but the Translators words for supply of sense put in.

And yet for only, in his way of proving, he hath put in judgement, *page 20*, and three times urged grace came one; with an exposition, came gloriously and powerfully upon them *page 26*, and once with an alteration, commeth, for came; present for perfect tense, *page 29*. And to make a right or subtile, or confusion of all distinctions, he maketh the gift came upon all men; and many shall be made righteous; all one *page 39*. To what purpose did this man flye so to the originall; *page 40, 41*, seeing here he maketh no account of it; but for his own purpose layes additions for foundatione, though to any unprejudicated, it helpes him nothing at all, seeing that whatsoever came on any in a publick man, it was at once and first, but the receipt thereof is after and by degrees, and now by one, and then by another; so that the distinction remaines in and with the Text found againe in *page 21*; he refers his Reader to his answer saying about *1 Cor. 5*; 19, for his clearing that place from proving the distinction, but there he hath not done it; and how he clips the quotation to leave out one verse, to hide that he opposeth, for it is clear, *2 Cor. 5*, 18, 19, for in these two verses is expresse, that God was in Christ reconciling the world to himselfe, *verse 19*, and that some of the world he hath reconciled to himself by Jesus Christ, *verse 18*, there is a reconciliation wrought by God

God in Christ *verse 19*, and a reconciliation wrought by Christ of some men from the world unto God, *verse 18*. for proof and clearing whereof, though it is laid in the opposed Treatise, *chap. 19*, page 66, 67. and Postscript, to all which he hath answered nothing, though that said, both prove the distinction, and overthrow his other sayings: *1 John 5. 10, 11, 12*. this place is abused by him, *page 11*, *20, 23*. to hide the distinction with his concealing. But let the place itself be viewed: *verse 10*. He that believeth in the Sonne of God hath the witness in himselfe, he that believeth not God hath made him a lyer, because he believeth not the record God gave of his Sonne; is not here a clear distinction between a rejection of God to men, and the receipt thereof by men. And again concerning those men to, or for whom the record is given, some beleeve, and some beleeve it not: is not here another distinction, and marke that he saith not, that he that believeth God or his sayings or testimony, hath the witness in himselfe, for he may yet be short of that, though he shall doe well to take heed to that record: *as to a light shining in a dark place* (for the word, or record, is a light) *till the day dawn and the day-star arise in his heart: 1 Pet. 1. 19. John 8. 30, 31, 36*. But he that believeth on the Sonne of God, that through the grace given, and beleeved in the record, is overcome to beleeve, or depend on him for eternall life, *as Rom. 5. 8, 10. Acts 28. 27*.) he hath the witness in himselfe, *as John 3. 33. Psal. 36. 7, 8. Rom. 14. 22, 23, 24, 25. and 5. 2*. Again mind that he saith not, he that believeth not on the Sonne of God, hath made him a lyer, for if a man beleeve God his saying, or the record God hath given of his Sonne, though he yet want light, and power for a through and unfeined dependance on him for eternall life, yet if he take heed to this testimony or word and record, *as to a light shining in a dark place* will the day dawn and the day-starre arise in his heart; God will not charge him with this great sin of making God a lyer. But he doth well, and shall in due season experiment that light and power that will enable him to depend on Christ, and build on him, *Isay. 40. 31. and 49. 23. and 50. 10*. But he saith, He that believeth not God (and beleeveth not his record) hath made him a lyer. And why is he charged with so great a sinne, is it be-

and they are become of the serpentine seed, and for the dore of life is shut against them, and though this life be still in Christ for all men, yet not now for them, who though still called men, yet are, and are called also something worse then men, repro- bates sons of Belial &c. yet they are persons still, as I have shewn in the opposed Treatise, chapter 11. page 56 62. It is not uprightly or fairly done, to alter and change mens termes and phrases when he is dealing with them: But let the termes be as they are, for all mankind, and I will mind what he saith. page 103. He desires to consider, that these words *in Christ* when they are spoken of or applyed unto redemption, justification, salvation and the like, they doe properly signifie by or through Christ, and hold forth unto us a real, glorious and pure enjoyment, which those have of redemption, justification and salvation in Christ: of whom the things are spoken.

To this I answer, that if I had not met with subtilty and fraud in his positions and termes before, I should marvel much at this.

Why he puts down his business thus, that these words *in Christ*, when spoke of or applyed unto redemption &c. will he grant it concernes all men, when that preparation in him is avouched as ready for them that yet have it not, and they called to it, though some refuse, as Prov. 9. 1, 2. Matt. 22. 2, 3, 4. Rom. 10. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. and divers more places: then he must unlay the drift of his whole Book, if he grant not this, he goeth wrong for his proofes, and speaketh fraudulently.

2. Why puts he it down these words *in Christ*, and not the atonement and reconciliation made by Christ, and life and justification in Christ, seeing our discourse is about the person of Christ and what he hath done, and what is in him for men, and so that there is life and justification in him for men, whether men have it or not, and before any doe receive it, John 1. 4, 5, 7, 9, 12, 17. Rom. 5. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. and many more places: if he yield this, he unlays the whole scope of his Book: if not he speaks subtilly, and his proofes are yet to seek.

3. Why doth he only mentioned these words, *in Christ*, when

when in the text last named the words were, *in his Sonne*, and so not limmitting to particular words, but minding the person of Christ; and so *in Christ*, *in Iesus Christ*, *in his Sonne*, *in him*, *in whom* &c. are all one, which by his own practise is granted; therefore let not his Reader be dazled with his singling out words.

Why doth he say the words, *in Christ*, so applied, doe properly signify by, and through Christ. If he meane it of the work which he only in himselfe in his own personall body, and by himselfe did accomplish and compleat with God for men; and of that fulfille of power, authority and grace he hath received in our nature in his own person, that he may govern and dispense, then he speaks untruly: for though by and through be true, and good words, and included, yet *in him*, is the most proper term, when wee speak of, that in himselfe, and so used by the Holy Ghost *Iohn 1. 4. 1 Iohn 5. 11. Rom. 3. 24. Gal. 1. 20. and 2. 3. 9.* But if he grant a redemption and life in this sense, he overthroweth all he hath hitherto said, if he deny it, he denies the foundation laid by God in Sion, to be such a foundation as may be for any that are not yet come in, in the call of them, a foundation for, and of repentance, faith, &c. or for any to coming in, to be built upon: & denieth him to be a dore of life for any not yet entered; and the true Vine, or Olive tree, for any yet to be grafted in, that are not in him already; and so taketh away the key of knowledge from men, and shuts the dore of life against them: but if he mean it of the verue and power of this redemption & life in Christ, in the fruites thereof intended to men, as the preservation of their lives, and mercies vouchsafed to lead to repentance, *Iohn 4. 39. 14. 17. & 17. 26. 27. & 4. 2.* Then he saith right, it is most proper to say *By, or through*, for many enjoying these, yet have not himselfe, and so have not justification &c. *Iohn 1. 5. 9. 10. 11.* But this sense holds not with his himselfe, nor after saying, so that his meaning is of the redemption, justification, and salvation in Christ and which he is as it is given in, or as he entereth, and possesseth the hearts of such, as in appearance of his grace are reconciled to God, and so enabled to beleeye in him: And this be-

ing his meaning, his saying that *IN*, doth properly signifie by and through, doth give cause of suspicion of ignorance and of error.

First, of ignorance, for this redemption, Justification &c. is not receiv'd in the receipt of some discoveries or operations only, but in receipt of himselfe: The Scripture beareth witness of him, and that which is in him, *Iohn* 5. 39. and so doth the holy Spirit also, *Iohn* 15. 26. *I Iohn* 5. 6, 10. and the faith of the Spirit working looketh on him *Zach.* 12. 10. *Phil* 3. 7, 8, 9. Beleeveeth on him, *Iohn* 3. 36. and so receiveth him, *Iohn* 1. 12. and he, even he himselfe is the Beleevers righteousness, *Jer.* 23. 6. and life, *Col.* 3. 4. made of God unto them, whom he hath made in him, *Wisdom, righteousness, sanctification and redemption, 1 Cor.* 1. 30. and so as life is in him, and he is life, and they that have him have life, *1 Iohn* 5. 12. So beleevers have their life in him, and in the very having of him, *Ephes.* 1. 7, 11. whence their whole confidence and rejoycing is in Christ Jesus, *Phil.* 3. 3. whence though *by, and through*, in this sense be true, good, and proper also; yet in Christ is as proper, yea more proper of the two.

Secondly, of error, for in receipt of this redemption, besides the faith and hope in him, which it effecteth, it doth worke in the beleever in all his faculties, powers and members, melting and softening the heart, renewing the disposition, and conversation, and so redeemeth and saveth from the pollutions of the World, the tyranny of Satan, hardness of heart, and rebellious lusts, and brings up, and unto love of brethren, and works of adoration and mercy: *Ezek.* 36. 27, 28. *Till* 2. 11, 12, 13. In which also the beleevers faith is justified to be unfained and lively, *James* 1. 19. Or But I hope Mr. *Carter* will not say this is their life and justification before God, in which they glory and rest, and approach to God in confidence on, though that for which they are thankfull to God; and though they may be said to have this in Christ, because it is effected in them from his presence by spirit in them, and that which is borne of the spirit is spirit, yet this is properly said to be by, and through Christ, and so this interpretation of, in Christ, by him, remains darke and doubtfull.

Why doth he say the words held forth a real &c. enjoyment by those of whom the things are spoken: what meaneth this? Doth any deny that when the redemption of Christ &c. is appliedly spoken of concerning those which have received the same, that the so speaking doth not imply a real enjoyment by those spoken of: no, but the opposite I scarce everywhere acknowledgeth it, and bringeth forth more testimony for it then *Ephes. 1. 7. 11.* as he also might have done, but that proves nothing for his purpose, for it was in him before they received it, and there is more in them, then they are partakers of, in themselves, though by faith, they have it in them, and so his saying is a really, glorious and sure enjoyment, which they have of redemption, justification and salvation in Christ is good, and true of believers, if understood of, having it by faith in Christ. But if this really, glorious and sure enjoyment in Christ be understood, according to his drift, to confound the distinction, and as he expresseth, and explaineth himselfe, *page 10.* and the three last lines, which they are partakers of in themselves before God, according to the riches of his grace by Jesus Christ, then his saying is not Scripture-like, nor favouring of the spirit, by which the Apostles speak, who acknowledgeth all fullness of redemption &c. justification and life in Christ, &c. that by faith they had all in him, and were compleat in him; but in respect of a glorious enjoyment and participation in themselves, they have not only confessed, that they had with God in Christ: *Col. 3. 3.* But that they had not obtained, *Phil. 3. 12. 13.* &c. that though Saints, yet it did not appear, they say not what wee are, but what wee shall be: *1 John 2. 2.* And that they were carnall, and though the spirit alive, yet the body dead, and that they had the firstfruits of the spirit, and waited for the redemption of their bodies, *Rom. 7. 5. 11. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23.* such high flowes fetches of glorious partaking in themselves of all that is in Christ for them would more beleve such as *Himmeneu*, &c. *Phil. 1. 20.* that say the resurrection is past all ready, (they enjoy all to be enjoyed) *2 Tim. 2. 8.* But to passe by his saying in this sense: What if the redemption, justification and salvation in Christ be spoken of Christ as it is in him, and prepared by him for men

and his preparation spoken of, and men spoken to, as
 both in the *Scripture* and in the *Treatise*. Doth it not signify good
 will, and rich provision in him, and set forth him a light, sal-
 vation and life, that men might repent, and come to him and
 have life; doth not all the *Scripture* quoted to this end, bear wit-
 nesse to this, and doth not the opposed *Treatise* tellisse the
 same, and is not this that against which the opposer fighteth
 and for that cause saith he the distinction: *But if he be sure of*
truth on his side, then.

6. Why doth he not set down his saying plainly, why
 shines he the light, and seeks to carry away his opinion in
 the darke. Why saith he not plainly the death, resurrection and
 sacrifice of Christ, the preparation of redemption, propitiation,
 justification, and life in him, and the mentioning and setting it
 forth in the Gospel, and calling men thereto, is for no more
 then those that are partakers thereof, both by faith in Christ
 and really, and gloriously in themselves before God, and that
 the declaration of all this holds forth no want in them to
 whom it is spoken, but a reall enjoyment of all for whom it is
 prepared, and that for those that refuse there was never any
 thing in truth prepared for them: this had been plain dealing;
 and as he knowes who once said thus, to all his writings testifies
 this to be his meaning, in his own often expression of his busi-
 nesse, *paves 3, 4, 5, 6, and 10, 11, 12, and 13, 14, 15, and 17, 19,*
20, 21, and 22, 23, all which is fully and in every of his expres-
sions answered, in which both the truth of the proposition, and
the distinction opposed is cleared and proved; and that in con-
sideration of Redemption, as in Christ for men, and as received
by men, in receiving Christ, the former is larger then the latter,
and so his Babel of confusion: on which he hath walked
through his Treatise, is confounded; in that is the word Prov.
9. 1. Mar. 2. 17. Heb. 9. 2. Job. 6. 37. 40. Ezek. 24. 13.
Mar. 12. And all the answer to him hitherto, though there
was enough said in the opposed Treatise, that remaineth un-
answered, and more and further explication in another Treatise
continued, is a discourse about the precious blood and Sacrifice of Jesus
Christ:

Christ: in the first twelve chapters of that Treatise, which may serve for answer in that business; and so I might have the farther view of this opposers Track, because he hath here left my Treatise, and answereth not thereto, but because he pretends an including of mine, as he goeth along; I will take a brief view, and answer accordingly.

THE SECOND PART.

AND so as he includeth me in answering Mr. Lamb. This I find a false way, that he catcheth mee with putting on many Scriptures a corrupt sense, which if I had done, and he had made it manifest, I would have acknowledged it, and have thanked him, but I find no such matter at all discovered, though often boastingly affirmed by him, but I will plainly set it down without mending, as it is in the opposed Treatise, and then note what wayes he hath taken to prove that sense corrupt, and so whether it stand good, or not.

The whole drift of the Treatise was to rellie the truth of these two places of Scripture, according to the sense the words import; and that was in my Title (though another that is true also was put on) and the places were: *1 Tim. 2. 6*, who gave himselfe a ranfome for all; And *Heb. 2. 9*, That he by the grace of God should taste death for every man; and the sense said by me to be imported, *1 Tim.*: That Jesus Christ by the graces, good-will, and favour of God, did taste death for every man, and so gave himselfe a ranfome to God for all men, and so is become the Saviour of the world, and the propitiation for the finnes of the whole world: This is the sense, as the Holy Ghost hath left it forme, in expresse words, *If Job. 3. 16. 17.* be compared with *Heb. 2. 9. 1 Tim. 2. 6.* and *Job. 4. 42.* and *1 Job. 4. 14. and 23.* And so is the sense exprest in that opposed Treatise, Chap. 1. pag. 1. And all the five first Chapters with the Distinctions in them then used to cleare the stating of the question, shall now remaine, (as this Opposer calls them) so many proofs,

proofes, to which he hath said nothing, to shew the abuse of any Scripture, or weaknesse of any prooffe, as he that reades that Treatise and seeth what is said may know, and then the sense is opened and affirmed by plain Sayings of Scripture, without any exposition, chap. 7. which neither he, nor Mr. *Knoles* is able to doe for the corrupt sense and contradictions of Scripture which he in many places setteth downe. After that, the sense is proved six severall wayes by the Scripture manifestly, which hee hath not shewed the least weaknesse in; and this from chap. 8. to chap. 19. And then againe by six severall arguments, chap. 20. which he hath not so much as medled with. And then againe, by his severall proofes, which also (unlesse three or foure expressions in answer of Mr. *Lambes* Reasons mentioned by him) he hath not at all answered; besides following reasons, that are aliter alone. Where were Mr. *Knoles* his eyes, or his care of speaking truth, when hee writ to the Churches, that the most waighty reasons &c. were fully and clearly answered, which is true of never a one, and but very few (of the weakest also) medled with. But now as the sense is, not only in, but the very sayings of the Holy Ghost. So let us see how the holy Ghost teacheth us to take in, and when in the largest extent of the sense, *Psa.* 8. 6. The Prophet by the Spirit speaking of God the Father concerning Christ, (that dyed, and rose, and revived, to that end, that he might be Lord of all, *Rom.* 14. 9.) Thou hast put all things under his feet. Now how doth the Holy Spirit teach us to understand the word, *All*, when it is used in mentioning the works of God in and concerning his Sonne Christ, when it is God that saith or doth it; And when it is his Sonne, of or to whom he speaketh, or doth; how must wee understand, *All*, then; mind what the Holy Ghost saith in *Hab.* 2. 8. *1 Cor.* 15. 27. *Hab.* 2. 8. he rehearseth the words; *Thou hast put all things in subjection under his feet* (now marke the Inference or Interpretation) for in that he put *All in subjection under him*; he left nothing that is not put under him; What is the extent of the word, *All* here? Is any exception here of any, but only of God that did put all things under him? So *1 Cor.* 15. 27. *For he hath put All things under his feet*; But when he saith, *All things are put*

under him; It is manifest, that hee is excepted, that did put all things under him (that is, as is said, God only is excepted from being put Under) and marke that he saith, when he saith; that is, when the Lord God saith, and when he saith it of his works concerning his Sonne; he saith not, when men speak of Christ, no, nor when his servants speake to all men, or of them; nor saith he, when God saith of earthly Kings; He will put *All* under them, that it is so large, no, nor when Jew and Gentiles are opposed; but when God saith, and when he saith it of his Son, he hath put all things under him, there is nothing left out; nothing excepted, but God himselfe: and is not here a rule from as good and skilfull a Teacher, and one that can tell the mind of God in the Scripture, as wel and better then Mr. Garner; so that if it be Gods sayings, and that of his Sonne, and his workes in and through him, and he say, it is *All* men, there is not a man to be left out or excepted, but only the man Christ, that is, God man, by whom the workes were wrought; and so when in the words following, he speaketh about his love to men, whose nature Christ took, and so became lower then Angels for a time, and saith by the Spirit of God, of the workes of God in and through Christ, that he by the grace of God should taste death for every man (or as Mr. Garner likes better, for *All*): Is it not manifest that there is not a man left but, that he dyed not for, but only himselfe, and saith not the Apostle the same to the Corinthians, to whom the Word was so fore expounded, 2 Cor. 5. 14, 15. And what we are here instructed of the word *All*, when God so speakes of his Sonne, is affirmed of his workes in Job. 1. from 1. to 12. where we have three universall tyes of the workes of God by Christ.

1. All creatures: Job. 1. 3. *All things were made by him* (and how large is this mind) *And without him was not any thing made that was made*: And is not the same said of preservation of the world since the Fall, Psal. 75. 3. *By him all things consist*, Col. 1. 16, 12.

2. All mankind, Job. 1. 4. *In him*, (that is in the Word that is now come in the flesh, even Christ, *was life*) as life is in him, 1 Ioh. 5. 11. So from the beginning it was 1 Ioh. 1. 1, 2, 3. And for whom,

whom, or whose benefit was this, mind the text) and the life was the light of men (yea, but what men, those that were really and gloriously partakers of it in themselves before God, as *McGurner* saith, mind the Text) *v. 9. And the light shined in the darkness, and the darkness comprehended it not; were not these naturall men, and unbelievers, and is not Christ in whom this life is; and this life proceeding from him witnesseth That All men through him might believe, vers. 7. And is not Christ affirmed the true Light that lightneth every man that cometh into the world, vers. 9. And is not that the Word that was made by him, and in which hee was, and yet it knew him not: And whereas out of this world he chose a people, and gave them his Oracles, and so made them his owne, and put his Name upon them: Did not he come unto them, and yet they received him not, vers. 10, 11. And is not here all the world of mankind from vers. 4. to vers. 11. while the life in Christ for men, and the extension of light there thorow to men is treated of. But now for receipt, see vers. 12. To as many as received him (it is when all refused, some by grace overcome) to them he gave power (the right and priviledge) to become the Sonnes of God (it seemes they were not so before) even to them that beleved on his Name, &c. And is not this [*As many*] another universality, even all and every of them: that by a new birth beleve on Christ; so then here in the beginning of the Gospell, yea, in the beginning of the first relation, revelation and declaration thereof, after the personall Ascension of Christ in our nature; we are taught how to understand the words, Men, (in divinity mentioned). All men, every man, and the world: If the saying be by God, and of Christ his Sonne, and his works by and through him; if it be of creation, and the things created, we are to understand it of all things, nothing excepted, but the Creator himselfe. If it be of creation by Christ, and a redemption wrought by Christ in his own person, and so life in him for men, and some mercy and light there through extended to men; we are to understand it of All men, not one excepted, but, *The man Christ Jesus*, that hath wrought it for men; and if it be of the peculiar priviledges of son-ship communicated by Christ; we are to understand it of all that are*

borne of God, and so by faith made one in Christ, even sons of All them, and no more but them, and none here excepted, but the Sonns himselfe, whose the priviledges are, and who doth communicate them to All that receive him, and so in him, are made sonnes; neither is eternall life in any place of Scripture said to be given by Christ to men indifferently, nor to All men, nor to every man, nor to the world, as by Mr. *Garner's* doctrine, it should be of his sense of all men &c. were right, nor is life said to be in Christ for the beasts, fowles, nor his light to shine in them; though they be preserved by him for mans sake, yet the light in that mercy is for men; So that in these Scriptures, *Psal.* 8. 6. *Heb.* 2. 8. *1 Cor.* 15. 27. *Joh.* 1. 3-12. (and the same in *Colos.* 1. 16. 20. as is shewed in the opposite Treatise, Chap. 9. to 8.) we have a ground, a warrant, and reason given; with a rule to know how to understand, the words All, and All men, every man, when spoken in generall, and plaine propositions, when spoken by God, and of Christ; and the great workes of God in and through Christ, when applyed to all creatures, as creation, preservation, ruling; when applyed to men, as making them righteous, convicting, or condemning for him, when fallen, working a restoration for them in a publike man, as they fell, and were condemned in a publike man, extending mercies to testify his goodnesse, and lead to repentance, appointing once to dye, the railing of them, and bringing them to Judgement; And when applyed to believers, regenerate and new borne men; as the forgivenesse of all their finnes, renewing their nature, interesting them in the priviledges of Jesus Christ himselfe, giving them eternall life; yea, and that in glory rainging with him after the Resurrection; All, and every, according to that mentioned, and to which, in speech applyed, admits no exception, no not of one, but God, and Christ himselfe; yea, Mr. *Garner* confesseth in his margin, p. 46. 44. 45. The word, *All*, in Scriptures upon some occasions is to be taken for All persons from first to last; but he neither shewes when, where, nor on what occasions, nor shewes any ground, or rule that may stand to know it by; but leaves that for a Pope to canonize the text, and tell us when, where, and in what sense the Scripture speak-
eth

eth truth. But the Holy Ghost hath given us a ground, or rule which will neither deceive us, nor leave us at uncertainty; And the same rule will serve us to understand the words world, and nations, when they are spoken of by God, and his making, preserving, shewing favour too; and judging of them by Christ: And sonations, as wel as world, when so spoken of in indefinite affirmations admits no exception of any, but God in Christ, as *Act. 17. 24. 26. 21. Psalm. 86. 9.* Where of all nations that God hath made, it is affirmed that they shal come and worship before him; And is not that by vertue of the ransome Christ hath given for them, as *Esa. 45. 23. Phil. 2. 7. 11.* which explicates *Joh. 12. 32.* And there is a reason (fit for faith, and better then All Mr. Garners contradicting reasons of unbelieve) *Psalm 86. 10. For Thou art great, and doest wondrous things, Thou art God alone.* These, and all such like places are so to be understood.

But now if the word World be spoken of by God, with reference to some times, as the world that then was, and perished by water; the world that now is, and is reserved unto Aire; The world to come, we understand it accordingly, yet as generally, and largely, as the words so spoken will beare suitable to God: And so, when nations are spoken of narratively in respect of some things past, or prophetically in respect of some things to be after done, and yet in time also, we understand it accordingly, yet in the largest sense the words so spoken will beare.

But now when God speaketh of All men, All nations, or the world, concerning the Babylonian, Persian, Greeian, or Roman Monarcks, we have no ground, nor reason to understand it so largely, as when hee speakes of Christ; much lesse when vaine men, or wise men, speak of all men, or the world: yea, even Gods Commands to his servants, to preach the Gospell to every creature, and in All the world, we understand not in so large a sense, as when God speakes of the person of Christ his Sonne, and his workes by him; but then, by All men, every man, The world, we understand All where they come, one or other of his servants from age to age; And this is an usuall thing in Scripture and among men, To call a part by the name of the whole; as the Church in such a house was but a part of the Church in

Rome, *Rom. 16.* And that Church but a part of the whole Church which is but one; and the calling a part by the name of the whole, doth not deny the being of the whole to Annihilate the residue; and limit all to that part. But the being of the whole gives ground of righteousness to calling the part by such a name; And so that Christ dyed for All. A good ground for his Servants to preach Gospel too; & pray for all where they come: But their so preaching and praying is no limitation of the death of Christ, to have been for no more then they to preach to, and pray for: And so that God made all men righteous, that all sinned; that Christ dyed, and gave himselfe a ranfome for All; that all must dye, rise, and come to Judgement, is a good ground to say to any sort of people, God so made you yee have sinned, Christ hath dyed for you, &c. or for any to say, God made u &c. But against the linking these things to such applicatory speeches as is shewed full enough in the opposed Treatise in the 5. and 11. and 12. and 13. Chapters at large, which remains unshaken yet, and may serve us to shew the vanity of Mr. *Garners* bringing in the divers interpretations of the words, Every, or All, pag 41. And the World, pages 61, 63, 64, 65, 66. And the whole World, pages 99, 100. To the same purpose to give a right understanding, and lined to blind the eyes of the Reader, and to make him believe he seeth that which he seeth not.

And this already writt with that in the fore mentioned chapters of the other Treatise may serve both to answer all his book, and to shew what that sense is which he calls our corrupt sense, namely, that it is no other, but the plain sayings of the Holy Ghost in, and about the foundation, and beginning of the Gospel of Christ understood, and believed in their owne expressions, and according as the Holy Ghost expounds them, and wils as we understand them, as the words not of men, but of God, and as spoken by God of his Sonne Christ, and his great workes by him, and so we understand, and believe, as it is written, *1 Joh. 4. 14.* We have seene, and doe reside, that the Father sent his Sonne the Saviour of the World: And that Jesus that was born of the Virgin Mary, and suffered under Pontius Pilate, Mat 1.

Mysterious Secrets.

*Joh. 18. Mar. 16. 16. Is Christ the Son of the living God; Joh. 4. 41. The Christ, the Saviour of the world; And that Joh. 3. 17. God sent not his Sonne into the world to condemne the world, but that the world through him might be saved; And that to this end 2 Cor. 5. 15. He dyed for all. And Heb. 2. 9. By the grace of God tasted death for every man; yea, so died for all, that all died 2 Cor. 5. 14. And that he rose from the dead the third day, 1 Cor. 15. 4. and gave himselfe a ranfome to God for all men, 1 Tim. 2. 6 And is the propitiation for the sins of the whole world, 1 Joh. 2. 2. And was that this Gospell bee preached to all men where his servants come, as a truth, that they might beleeve on him, Mar. 28. 19. Marke 16. 15. Joh. 1. 7. And that whosoever beleeueth on him shall haue everlasting life, Joh. 3. 16. 36. And who so beleeueth not seeth not life, but abideth vnder wrath, Joh. 3. 18. 36. Behold, the sense in the sayings of the Gospell; yea, the sayings themselves; And if any man could not conceive how these sayings should bee right and true, yet it became him to beleeve them to be right and true, because they are the sayings of the Almighty God of Truth, concerning his Sonne Iesus Christ for us; and they are light, though our understandings be dark, and we do well to take heed to them, as to a light shining in a dark place, till the day dawn, and the day star arise in our hearts, Ioh. 1. 9. 2 Pet. 1. 19. And not to preferre darknesse before light, and count our understandings light, and his sayings darknesse, and so with our understandings find follies, falshoods, and absurdities, impossibilities of truth in his sayings, and so call them errours, and then goe frame and fashion them (by wresting and cutting them to peeces, and forcing senses on them) to our understanding, and call that, *The mind of God*. But if *M. Garner* thinke the sayings of God are foolishnesse, let him know, that the foolishnesse of God (that men count so) is wiser then men, and will confound their wisdom one day. 1 Cor. 1. 19. 20. 25. nor can he helpe it by calling these sayings our corrupt sense; Let all that desire to know whether in this I speake truth, reade thorow that opposed Treatise, and see if these recited sayings of Scripture, be not the sense there testified, and by *Mr. Garner*, and *Mr. Knowles* called our Corrupt sense. But*

now

now I will note the wayes he hath taken to overturne it, and
that shall serve for an answer even throning his waies, which are,

THE THIRD PART.

TO confound things that are distinct, and so to turne all in
to a confusion, by denying the distinctions the Holy
Ghost useth that so he may walke in the darke, cast a mist on
the Scripture and not be espyed: But this is shewn, and refuted
in this I ract before, though he use it all the way.

By altering phrases and termes of expressions in the sayings
he opposeth, this also is already shewn, though it be still after
done by him, so that in opposing to expressions, he fights
with his own shadow, as he maketh me in altering my expres-
sions.

Slandering me and others of the same faith with me, set-
ting me forth to hold that which I do not, I ract he opposeth
is against, and that other of the distinction of the precious blood
of Christ, and all the distinctions maintained against his opposi-
tion, is against. As that I have resolved on the question, that all
persons ought to believe, that all their finnes past, present and
to come are pardoned, so he saith page 140. surely I am not so
nere to this, as his many expressions in his Booke sheweth
him to be. I doe not believe that God or Christ, doth so dis-
pense pardon into the consciences of Believers in such termes,
while they are in their warfare, for their faith to receive it in
such an apprehension, it's troffe to that in John 13. 10. and 1
John 1. 7. again page 141. That I doe affirme that all mens finnes
(as they were imputed to Christ) are not pardoned in Christ
(that is there is not pardone in Christ for them) as a truth to be
preached to, and beleaved by all (which is in very deed his own
opinion. but troffe to all my sayings: Again page 142. That I
affirme

affirme that nothing is required of any to make them partakers of remission of finnes, but only faith to beleve the report of the Gospell; and that I make faith to consist in a bare assent to the truth of the Gospell; and divers other here and there in his book, which any that read mine but with halfe an eye, may see to be so grossly false, that one may wonder that the Father of lyes should prevaile so far with such a man: But no wonder that in opposing the truth, he be left to walke in the same steps with those that have formerly so done, nor can he say, he did not mean me, for he includes me all the way; and so directs his reader to take it page 21, 26, 30, 108. surely these three former waies are sinfull, evill and injurious carnall weapons.

IV.

He passeth by all that is said by me in all the quoted Scriptures, to show the sense to be as the words import; showing the same from the very words in the text. and the coherence with the verses fore going and following, and other Scriptures speaking of like things: A subtil and uneven way bewrayeth conscience of weaknesse to answer, though stiffnesse of will to oppose.

V.

He pretends to hold it unsafe and unwarrantable to take all expressions in Scripture, as simple undepending expressions &c. and professeth to consider well there dependency, page 3. 32. and yet hath not done so, but himselfe hath shewn from that close keeping to the dependency of one word, and place, and thing with the other that were with it, and before and after it, and places speaking of the same things which is done in the Treatise he opposeth; yea, he hath taken dependant words, as independant, that he might make a private and independant interpretation of them, as the word *for in*, 1 Cor. 5. 14. the word *Tast*, Heb. 2. 9. the word, *take away*, John 2. 29. the word *Love*, John 3. 16. and divers others as shall after be evinced; and who can see this from malice, so intimately to charge others, and from guile to goe from his own profession.

VI.

He flies some times to the originall, as if he would cleave

to the text page 41. 42. and in Heb. 2. 9. saith that it is according to the Greek word to be translated *pro omnibus* non *pro omni*. oh how may wee that are no Schollers be cheated by such great Clerks! what a difference is here betwixt all, and every, between all of the nature of man, all mankind, for that is the nature in which he was made lower then the Angels, and every singular man; true it is our former translation in Heb. 2. 9. is all, and so is the Romists translation for all, and so Mr. Beza translates it, *pro omnibus* (which is put in English for all men; but none of them so presumptuous to ad. *non pro omni*; nor is there any such words in the text, he might have put it in a parenthesis; but greater Clerks then Mr. Garner say verily, the Greek word is in the singular number, and so is most rightly and properly translated *pro omni*; every singular man) and so our last translation, which Mr. Garner slanderously reproveth, with his own *pro omni*, is the word right and proper in that word every man, and he is not sincere in his profession of cleaving to the text; he doth not make use of it as he conceives he may colourably wrest it to his private opinion, for before this page 41. 42. he informes page 16. 17, 18, 19, 20. takes words in Rom. 5. 18. judgement came, and the free gift came, which are not in the originall at all, nor in the former or latter translation, nor in Bezas translation, neither in Latine nor in English, (nor in Romists translation) onely some translators put them in, in a different Character from the text, some Judgement came, and the free gift came: some the fault, and some, sinne; came, and some good; and some; the benefit, abounded, but all give them according to their conception, to supply the sense of other words, and note them not to be the text; but this man brings them as the text, and then comments and builds on them to make good his private opinion. oh how little regarded be the originall here, or text in translation either! But as he did this before his pretence of cleaving to the originall, so after you shall find him more grossly abusing the words, and sayings of the holy Ghost, which of such as believe, and receive the love of the truth are esteemed, understood, beleaved, accepted, and retained, not as the words of men (that may have failings and subtilties

subtilties and wittines of truth and force) but as they are in-
 deed and so witt the word of God, which effectually worketh
 in them that believe, 1. *Thes.* 2. 13. and is by them kept. *John*
 14. 23, 24. his sayings have no wreathednesse or falsehood, but
 being all true and right, *Prov.* 8. 7, 8. and 22. 21. yea, the very
 words so to be accepted, *Eccles.* 12. 10. But this man will first
 say his words, this Scripture in it self (& then mark his cautions)
 and being wittly understood, is most ho'y, spirituall, and pre-
 cious; but having so said, he will give you a reason why they
 cannot be true as they are spoken, & then he proceeds to wrest
 and gill them, as if in themselves full of equivocation, and
 absurdities, but in his glosse which he calls the mind of God,
 (page 209. *last last*) there is a precious truth; thus dealing with
 the Scripture as if he were expounding and applying, (under the
 rudeness of this expression) *1. 1. 1. 1.* fables, for a wise man, and a
 friend would hardly interpret the serious sayings of a wise, pru-
 dent, judicious and faithfull man so as he both the words of the
 Holy Ghost; and if this appear so, is it not a degree of their
 sinne that crowned him with thornes, and then bowed the
 knee, & said *Hail King* of the Jewes, but for upon him, & smote
 him with *Revs.* 19. 29, 30. & though mockingly they adored him
 in the garden, they had put upon him, yet they led him in his
 own garments to be crucified, *verse* 31. and what is it lesse, to
 make his sayings adorned with our gloses, and sentes fra-
 med for and upon them, but to lead them in their own sense,
 against what the words themselves import, and where with
 they are naturally intended, to be crucified, and made to appeare
 crucified, as in the case of the greatell part of Mr. *Garners* dis-
 course. But will note here only, 1. *Peter* 2. 1. and judge:

1. *Peter* 2. 1. *There were false Prophets among the people, even*
among you, who privily shall bring in
denying the Lord that bought them, and bring
upon themselves swift destruction: Are these the words of man, or
 of God? Did *Peter* speak or write them according to his own i-
 magination, conception, and supposall in a charitable judge-
 ment, or did he speak and write them according to the inspira-
 tion and motion of the Holy Ghost? If wee take them the

former way, wee make them the words of a man, that may be failing and need helpe; if wee take them the latter way, as they are indeed verily to be taken, *1 Cor. 2. 13. 2 Tim. 3. 16. 2 Pet. 3. 2.* then wee take them as they are indeed the words of God; and so full of truth and certaintie, and operation in them that beleewe, and so of themselves, if they may be beleaved, they doe instruct us in divers things.

1. About the true Prophets and the false in former times, in this word *But there were false Prophets*, the true Prophets did not study, or invent that which they prophesied, nor speak, or write by their own will; but they waited & attended diligently what the spirit did signifie, and so spake and write, as they were inspired & moved by the holy Ghost, *1 Pet. 1. 11, 12. 2 Pet. 1. 20, 21.* and so the Apostles, *1 Cor. 2. 2, 13. 2 Pet. 1. 18. 2 Tim. 3. 16.* But the false Prophets lifted up their own understandings and exercised their own reasons, and finding as they conceived, absurdities and impossibilities in what the true Prophets by inspiration had said; they according to their conceptions, vented their own dreames, *Jer. 23. 26. 27. 30, 32.*

2. About the Teachers in times since the Apostles; the true Teachers take heed to the words and sayings of the Gospel, uttered by the Prophets & Apostles, *2 Pet. 2. 19. 2 Tim. 2. 9. Ephes. 1. 20.* and so speak according to light and grace received, and faith given, *Rom. 12. 3.* even that Gospel, and those words faithfully, without vailing, wresting, or corrupting it, *2 Cor. 2. 17. Gal. 1. 2, 12, 13. 2 Tim. 1. 7, 8.* But the false Teachers lifting up their own understandings, conceit, impossibilities, follies, & absurdities, in words & sayings &c. yet pretending to teach, them, do vaine, corrupt and glosse them, make them appear right to maintain that which they hold forth, *2 Cor. 2. 17. and 13. 3, 4.*

3. The doctrine that these false teachers bring is full of heresies, opinions swaying from, and contrary to the truth and sayings of the Gospel, *Gal. 1. 6, 8.*

4. The manner how they bring in these heresies, and that is not by an open and plain rejection of the Scripture, but privily (as the false prophets of old came pretending the name of the Lord, and thus saith the Lord, so to steal away the word of the Lord

Lord from the people, *2 Cor. 13.* and *29.* (10.) they pretend the words and sayings and spirit of the Apostles, *2 Thes. 2. 2.* and then pervert and wrest and mangle those words, and colour them with their glosses, that so they may steale the plain sayings of Christ, and the sense his words import, from their hearers, and fasten on them their own opinions and glosses: *2 Cor. 11. 3. 4. 15. Gal. 1. 7.*

9. Both the works of these false teachers inventing their heresies, and also the event of these heresies received, which is twofold, even:

1. Denying the Lord that bought them, here is the greatness of the evil, a fearful sinne, to deny his right of Lordship, that had so dearly purchased it, *Rom. 14. 9. 12.* to deny the goodness of his Lordship, that had brought them out of the darknesse of this world, into so much light and fellowship with his people, *John 3. 19.* to deny him the truth, goodness and righteousness of his sayings, *1st. 8. 9.* to deny the motions and teachings of his spirit, and grace vouchsafed, *Rom. 2. 4. 1st. 7.* What so great, so good a Lord, that hath so bought and loved them; to be adversaries to him, and refuse to have him raigne over them, and to reward him evil for good, and harred for his love, this is marked out for the inexorable, & horrible judgement and fearful punishment, to which is threatened the disobedient. *1st. 10. 9. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

2. And bring upon themselves their destruction, Is not this the punishment of so great a sinne, and are not they said by this their sinne to bring it upon themselves, by bringing it forth upon themselves, and thereby to the prophesie to come, that many follow their pernicious ways, by whom the way of truth is evil spoken of, now say, did not the Holy Ghost know whether they were bought or not, and whether Christ by vertue of that purchase, was their right and lawfull Lord or no, and whether they did deny him or no. Or where will Mr. Garner find the doctrine, to make it but a seeming, was it in them, did they but seeme to deny, or was it in the Lord, that he had but seemingly bought them, in both is the voice of Mr. Garners writing;

ming redemption, forsaking a seeming life, in a seeming profes-
sion, who like *M. G.* to paint out these things in fine words;
yea in his conceit, he hath so coloured and garnished these texts
with his device, that every understanding Reader shall see no
office, but take this his forgery to be: & he professeth it to be
the mind of God not only in this, but in many other Scrip-
tures; as he saith page 163. so that where the holy Ghost speaks
not of mans goodnesse, or works in purging or sanctifying
themselves, but of his own goodnes in the gift of his Son, and of
his Sons blood in the vertue thereof, that had made a purgati-
on for them, & prevailed for them to work purgation in them,
and sent his gracious spirit in the meanes, with some prevail-
ling efficacies to set forth the greatnesse of their sinne, and the
justnesse of their judgement (like that *Ezek. 24. 23.*) that slight
such grace, despite such a spirit, and ill require such goodnesse,
2 *Cor. 10. 9. Heb. 10. 29. 30.* all this gracious workes of Father,
Son, and holy Spirit, he conceives must be taken for counter-
feits and seemings also (and who will be charged with hypo-
cricie here?) so that the evill of men in departing from the
faith, is their departure from hypocricie, whereas the Holy
Ghost chargeth them with hypocricie in their wayes, when
they are departed, 1 *Tim. 4. 1, 2, 3, 4.* now he that dares thus
deal with the Scripture, pretend the original, put words for
text that are none, make seemings of truth, and adde too, and
change the sayings of the Holy Ghost, and call his own say-
ings the mind of God; what error may not he this way bring
in? but who that is wise will credit him that so dea-
leth with the Scripture?

VII.

I might note his intimation of difficultie in the plain sayings
of the Gospell, page 47. 77. which when they speak of the
foundation and first beginning of the Gospell, are all plain and
easie as they are now set forth, as the Holy Ghost justifieth *Pro.*
8. 6, 7, 8. *Heare, for I will speake of excellent things, and the opening*
of my lips shall be things, for my mouth shall speake truth, and wickednesse
abomination to my lips, all the words of my mouth in righteousness, no-
thing froward or perverse in them, they are all plain to him that un-
derstandeth

standeth, and might to them that find knowledge. and chapter 22. 20. 21. *Have not I written to thee excellent things in counsels, & knowledge (note the end) that I might make thee know the certainty of the words of truth, and that thou mightest answer the words of truth to them that send to thee.* Surely had Mr. Gerney beleaved this testimony, he would not have conceited so many impossibilities of truth, and absurdities in the plain sayings of Scripture: and under pretence of difficulties, have so wrested, altered, and added to them, to make them right to his seeming, but it may be he will deny all this, and say, he hath denied no truth (though he have often) but onely found out five words to expresse it: but for that note, *Eccles. 12. 10. The Preacher sought to find out acceptable words* (note here words acceptable and pleasing to God, and profitable and safe for men to vent, and receive the mind of God in, and what are they marked) *and that which was written up is by words of truth.* Where is he that can find us out more acceptable words to tell the mind of God in, or that will plead difficultie in his words in the beginning of the Gospell that he may help us with plainer words to give the sense, will such a one reply that in 2 Pet. 3. 15. *many things hard to be understood, which they that are unlearned and unstable wrest as they shall the other Scriptures to their own destruction.* Let such a one again mind this very place, without colouring, or wresting, or glossing he may see.

1. That the spirit by Peter speaks not here (by things) of the beginning of the Gospell of Christ, neither what Christ hath complicated in his own body for men, nor what by spiritual operation he workes and dispenseth here in beleiving men, But of the second comming of Christ to restore all things; and so of the new Heaven, and new Earth; of which things Paul writ to these Hebrewes, *Heb. 2. 5, 8, and 12. 26, 27, 28.* and so in all his other Epistles, in one place or other.

2. That he speaketh not of all, or any whole Epistle of Paul, but only of some of his sayings about these things, the comming and Kingdome of Christ &c. and of these things he saith not all, but as some Translators many, some certain things are hard to be understood.

3. That he saith not, that the manner of his writing, nor that

that the sayings, but some things in those sayings are hard to be understood, now this is commonly known; a saying may be plain and easily understood what is said, and yet something spoken in that saying above our knowledge, especially in promises of this nature, though clearly delivered, as is clear, 1 *Joh.* 3. 1. 2. 3. with *Gal.* 3. 3. 4. the sayings themselves are a light, so called, 2 *Pet.* 1. 19.

4. Hee saith not that the sayings, or the hardnesse of the things in the sayings, did lead any to erre, no, sure if they had become fooles in themselves, and beleaved the sayings, and attended on God therein, they should have had as much knowledge of the things as was meet for them in due season, *Joh.* 8. 31. 32. *1 *Cor.* 8. 5.* But they not beleaving the truth of the sayings, because of some things in them beyond their conception, they did wrest them, to bring them to their own conception, and so hurt themselves.

5. Hee saith not that all men, or gracious men, but only such

1. As were unlearned, not spiritually enlightened and taught of God, and so had not the faith, and feare of God dwelling in their hearts, *Joh.* 8. 44. 45. 2 *Cor.* 2. 9. 15.

2. Unstable, such as did not abide in that which was plainly testified in the Gospel, and which all so they are at some time perswaded to beleave, *Joh.* 8. 24.

3. And did wrest all the other Scriptures to their own destruction, they did not so magnifie the love of God in speaking in the Gospel with words of plainnesse, and truth for them to understand, but tooke his sayings as the speeches of a Barbarian, and so they beleaved not the sayings in their own plain report, for in so beleaving, or speaking, they had not erred; *Mat.* 2. 15. 6. But they did wrest, mangle, adde to, or take from, frame absurdities, raise their own consequences, and then make glosses, and so wrested the Scripture to their own destruction; so that all this rather holdeth forth the plainnesse of the beginning of the Gospel.

And if it be replied, that Christ spake many things in parables, *Mat.* 13. 3. Answer is, it is true, he did so, and yet he

L

spake

spoke the beginning of the Gospel clearly, *John 3. 15. 19.* and the parables expounded to his Disciples, are now left upon record for ever, and so that to us can be no sufficient plea: *Mat. 13. and Luke 8.* But though he did speak many things in parables before his death and resurrection, yet he left in charge with his Disciples, to whom he promised, and after his ascension did send forth his Spirit to teach them all he had said to them, *John 14. 26.* that what he told them in darkness they should speak in the light, and what they heard in the eare, that to preach on the house tops, *Mat. 10. 17.* and is not this given as a reason, that the knowledge given them is a light set on a candle-stick, that they that enter in may see the light, *Luke 8. 10. 16.* And have not the Apostles professed to have kept this charge; to have used great plainnes of speech, & not to put a vail over their face, *2 Cor. 3. 12. 13.* and to have renounced the hidden things of dishonestly, not walking in craftinesse, nor handling the word of God degerfully; but by manifestation of the truth commending themselves to every mans conscience in the sight of God, *Cor. 4. 2.* and to write none other thing, then those to whom they writ did read, *2 Cor. 1. 13.* and so, as when they read they might understand their knowledge &c. *Ephes. 2. 4.* &c. protested before God, the things they writ they did not lye; *Gal. 1. 11. 20.* And shall we be such fools, as to be cheated, and drawn from the beleefe of the plain sayings of the Spirit in the Gospel, by unbelaeving imaginations of difficulty, to preferre mens painted fancies, false light.

VIII.

Hereunto most upon reasoning, and frameth reasons to find and conclude impossibilities of truth, absurdities, untruths, and contradictions of truth, even in the plain sayings of the Holy Ghost, *2 Pet. 25. 40. 31. 152. and 172.* And so hovers about a text to fashion it for himselfe, before he dare meddle with it, the particular reasons I shall deale with in answer of his senses forced on many words, and his last conclusions; only note this here; this is not the way of faith, or of a beleever, nor yet the way to faith; it becometh Heathens, and Pagans for their religion, and not Christians; it becometh us, what ever our Lord hath

hath said to believe is true, right and good, though it be above the reach of our reason; and not to our reasoning, and inferring, and to seek to have reason first satisfied, and then believe; But to believe first, that reason may be subdued in believing till when, it cannot be rightly satisfied about the truth and goodness of divine things, seeing it is naturally an enemy to God; *Rom. 8. 6. 7.* and must be subdued: *1 Cor. 1. 18. 19. 20.* and such as have striven to have reason first satisfied, have turned from the truth, *John 6. 29. 10. 66.* and this is the way by which the writers of Divinity and Philosophy disected have denied, the creation, and beginning of the world, the drowning of the world, severall actions of Christ, and the resurrection of the body after death; they conceit they see so many impossibilities of truth in the sayings, so many absurdities and contradictions; and they pretend discoveries of mysteries, in which they affirm all true, so denying the whole foundation of Religion: Oh reason unsubdued! Oh wisdom of the flesh! what an enemy art thou to God! I am sorry to see a man of such emmence so swayed by thee.

IX.

He compareth the sayings of God concerning Christ and his works by him, with the sayings of his servants touching men, yea, and of others also, as *page 63.* not to equalize only the world; and all men in their sayings, in the largeness of the extent, which yet were too much, to equall man with God, but to limit the extent of those words in the sayings of God, to the extent in the sayings of men, which is very evill and dishonourable to God, *Isay. 40. 12, 18.* and contrary to our expresse will, *Heb. 2. 3. 1 Cor. 15. 17.* from *Psalme 8. 6.* with *John 1. 2, 3. 12.* Though Mr. *Garn* hath done this hiddenly.

X.

He limiteth generall sayings of the spirit, for propositions for faith to applicatory sayings of Believers by the spirit in profession of faith, yea, and maketh those applicatory sayings in confession of faith, to be the true interpreters, and openers of the largeness of the extent of the generall sayings for propositions for faith: *pages 60, 61, 68.* And by the same way of interpretation

spoke the beginning of the Gospel clearly, *John 2. 15. 19.* and the parables expounded to his Disciples, are now left upon record for us, and so that to us can be no sufficient plea, *Mat. 13.* and *Luke 8.* But though he did speak many things in parables before his death and resurrection, yet he left in charge with his Disciples, to whom he promised, and after his ascension did send forth his Spirit to teach them all he had said to them, *John 14. 16.* that what he told them in darknesse they should speak in the light, and what they heard in the eare, that to preach on the house tops, *Mat. 10. 17.* and is not this given as a reason, that the knowledge given them is a light set on a candle stick, that they that enter in may see the light, *Luke 8. 10. 16.* And have not the Apostles professed to have kept this charge; to have used great plainnesse of speech, & not to put a vail over their face, *2 Cor. 3. 12. 13.* and to have renounced the hidden things of dishonestly, not walking in craftinesse, nor handling the word of God deceitfully; but by manifestation of the truth commending themselves to every mans conscience in the sight of God, *2 Cor. 4. 2.* and to write none other thing, then those to whom they writ did read, *2 Cor. 1. 13.* and so, as when they read they might understand their knowledge &c. *Ephes. 2. 4.* & professed before God, the things they writ they did not lye; *Sams. 1. 13. 20.* And shall we be such fools then, to be cheated, and drawn from the beleeve of the plain sayings of the Spirit in the Gospel, by unbelieving insinuations of difficulty, to preferre mens painted fancies, false

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pretation, that it is as much longer every way to deny, that God created every man, because it is said of *Israel*, *our God hath created us*, *Gen. 1. 26.* that all men have sinned, because it is said of *Israel*, *we have sinned and committed iniquity*, *Dan. 9. 5.* and of believers, *in many things we offend all*, *1 Peter 3. 2.* That all must dye, because it is said of *Israel*, *we must needs dye*, *1 Sam. 31. 4.* that all shall be raised, because speaking of the Jewes, it is said many, *&c.* *Dan. 12. 2.* and that all shall come to judgement because it is said in speaking to believers, *every one of us shall give an account of himselfe*, *God. Rom. 14. 12.* and *we must all appear before the judgement seate of Christ*, *2 Cor. 5. 10.* And is not this a most dangerous and perillous way of expounding Scripture? As it is more largely shewn both in the Epistle and Book of the opposed Treatise, which if he could not answer, he might have taken warning not to have run into such snarles. *XI.* *Of the denying of the Gospels.* He plainly and in expresse termes denyeth the Gospel, and word of God, to be the Gospel and word of God, in that he denyeth that doctrine and Gospel, and those sayings to be there which are expressly there, intimating as if he had some other, so written verity, or Gospel, which with him is the Gospel, and it is not there, and all in this written Gospel must be brought to that.

1. Whereas the Apostle speaking of those men that must all appear before the judgement seate of Christ, *that every one may receive the things done in his body, according to that he hath done in his body, whether it be good or bad*, *2 Cor. 5. 10.* (sutable to that *John 5. 19.*) and of his knowledge of the terror of the Lords, (which will in that judgement be against them that would not submit to, *but deny the Lord that bought them*) and on that ground did perswade men: Though his heart and spirit was manifested unto God, and in believers, *verse 11.* yet he preached to others also that judged evil of him, and then tels them what constrained him, *even the love of Christ*, and on what ground, *even because we thus judge, that if one dyed for all, then all dyed (or were dead)* and then affirms it positively with one end of his death, and that he dyed for all that *&c.* *verse 14. 15.* and af-

in an exposition him made the world, &c. when God speaks
of Christ, and his work in, and through Christ, he saith that
he by the grace of God, might not *deceive every man*. Hebr. 2. 1.
and speaking even of unbelievers also, he saith, *he gave himselfe*
for us, for a ransom. can. 1. 6. And another possible, in an op-
position between believers and unbelievers, saith, *he is the pro-
phet of the people of the Lord*. Jer. 1. 9. yet this man saith,
that to asseme of Christ, that he hath wrought a peace, or re-
conciliation in himselfe with God for all men, that it might be
declared for them to believe, and to asseme Christ dyed for all
men, he finds no where in the Gospel, say, that it more mode-
rate than that which followes, for he goeth further page 188. It
is not agreeable to the Scriptures, and to preach it, is not to
preach the Gospel of Christ, but something which men (sure he
meant such as the Carpenter, the Sonner of Mary, Peter the
fisher, &c. the Tent-maker) have added to the Gospel of Je-
sus Christ. &c. p. 177. he saith determinatively, that this doctrine
of Christ suffering for *all men* (his phrase is *persons*) is not the do-
ctrine of Jesus Christ, nor the subject matter of the Gospel; nor is
there such a thing found in the Gospel; nor in any part of the
word of God, and then he addes rightly understood. And must
not that understood be according to some unwritten Gospel;
in cloath this with, to be adored, which in its own cloathing is
denied, and made vile by him, page 176.

10. Whereas the Gospel is gladd things of a redemption and
peace, and life, and so good will to be declared, that in belie-
ving men might receive it, and glad tidings, and a word of
truth it can be so none for whom there is nothing in truth pre-
pared: And the Gospel our Saviour for preaching, *John 3. 16. 17.*
and 12. 47. 45. commanded his disciples to preach to every
creature, speaking of the world of mankind as *John 1. 13. 14. 5. 7.*
1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. and they for preached the Gospel;
2 Cor. 5. 11. 12. and him the Sonne of God, the Saviour of the
world. *1 John 4. 14.* and many have so believed and confessed,
John 4. 24. 25. He plainly denyeth all this, and sayeth expretly
page 188. It is neither Christ nor the Apostles did so teach;
nor that he required them so to teach, and though they declari-

religion to what effect he saith that was but minister
 shall (as if he would say he could hear) page 136. nor saith he, did
 any of the Saints so believe. So that the written Gospell with
 him is no Gospell, no word of God, understood according to
 its own sayings, but according to some unwritten verity of
 his, which he saith the right understanding of it would not
 give. What is the Scripture in the Gospell setteth forth God
 to be the Saviour of all men, 1 Tim. 4. 10. and that his mercies
 are over all his works, Psalm 145. 8, 9. and that it is through
 Christ that these mercies are extended, Psalm 75. 3. John 1. 3,
 4. 5. 9. Col. 1. 18. and that these mercies are witnesses of his
 goodness, 1 Th. 1. 4. 17. and fruites of love, kindness, and
 in cary, Mal. 3. 44. 48. Luke 6. 32. 36. and to lead men
 to repentance, Rom. 2. 4. and to the Gospell, that they might be-
 lieve, and when men harden their hearts, and will not be
 brought to submit to, and believe on him, he chargeth them
 to hold the truth in unrighteousnesse, Rom. 1. 18. To be adver-
 saries to him for his love, to have rewarded him evill for good,
 and hated for his love, Psalm 109. 4. 5. and that which was
 for their wel-fare, to be turned into a trap, Psalm 69. 22. be-
 side that said Psal. 36. 5. 10. Yet would he have assaid to deny
 the enjoyment of any mercies, any benefit, yes, as a benefit,
 though outward, by any unbeliever through Christ, page 148
 149. but because he is in this moderate and faith it is not cleare
 to him, (which I beleeve, because he beleeves not that for
 them through which it is procured) and saith, if he mistake in
 this, or any other thing, he is willing to be informed. The Lord
 preserve in him and me such a heart, and then wee shall not de-
 ny the sayings of Scripture.

But that he may not be said wholly, and altogether to de-
 ny all the sayings of the Gospell, he doth acknowledge some
 parts, and sayings of truth, and presse the same to hide and de-
 ny other parts of truth, as the worke Jesus Christ worketh in
 men, by spirituall application of his blood, to deny the com-
 pleatnesse of that he hath wrought in himselfe with God for
 men: Here applying men to God, by spirituall application of
 his

high blood to deny his reconciliation wrought with God, in pre-
 senting the very best of his blood and sacrifice offered to God; his
 redemption to all of the world to God; to deny his purcha-
 sing men of God; the eternal life, given in Christ; to deny the
 life of the world given by Christ; as is seen throughout his
 Treatise. And in all waies of such as are witty and subtils, not
 only in points of faith, that they may the more failely deny one;
 for that cause to acknowledge another. And in points of pra-
 ctice also, how many have pressed Beleevers walking after, and
 according to particular dictates and motions suddenly given in
 by the Spirit of grace, (which is very good) to deny or make
 excusse of the sayings of Christ in the Gospel; suitable to which
 he hath writ his Law, or mind in the hearts of Beleevers; that
 would move on all occasions according to those sayings if they
 were heeded. And approve of pressed speaking and teaching
 the things of Christ, by a sudden and immediate revelation of
 them by the Spirit of grace to the heart, which is exceeding
 profitable; when that is indeed vouchsafed, and suiring to the
 Prophets of old, and you this, that they may deny Beleevers ac-
 cording to the knowledge and faith given them, by comparing
 searching, and producing Scripture to teach the things of
 Christ, which is also profitable and suitable to the Priests and
 Levites of old. And so to commend singing according to a
 gracious inspiration, which is very good, when so vouchsafed;
 yet this pressed, to deny singing according to grace in the heart,
 such Psalmes as are left upon record, which is also good; and
 many such like might be instanced; and when it may be to hin-
 der the recit, and to disturbe and put by the settlement, and
 profiting of some needfull and profitable truth. If it may be
 that way compassed, Satan himselfe &c by his instruments, will
 not lesse to acknowledge even some main truth; he could move
 his servant to say of the Apostle, and Disciples to trouble them
Acts 16. 17. These men are the servants of the most high God, which
shew unto us the way of salvation; yea, &c that he might hold his
 hold still, if that would have served, he would confesse Christ.
Then are the enemies of God, Mark 3. 22. wherefore though I deal
 with a gracious man, yea, were he as gracious, as he that was
 reprov'd

in Christ Jesus, and do for a sense he puts upon the life of
the world, mentioned *John 3:15* now marked how
weakly he proves this, and how abused, and forced it is, such
he, he dyed for all, to make them a living, to receive them from
death, and to bring them into an estate of life by his dying for
them, and thus again, the fourth is, the force, and meaning
of the words, in this, if he had gone no farther, acknow-
ledged some part of truth, though weakly, and carnally, and
with some questionable expressions, because all must once dye,
and after that the judgement, and the end of this last here men-
tioned, given is, that they that live, should live unto Christ, to
that they have comfort in that judgement, and this is the scope
and force of the words, from *verses 10, 11. 13, 14, 15*. But now
the life here mentioned, is the eternal life which is in Christ
Jesus, and only had in having him, *1 John 5:11, 12* as he testi-
fied, *John 3:16* meaning that sense on, these three places on *page 27*.
This sentence to be tried, and by Scripture will appear un-
founded, *John 3:16* and *1 John 5:11, 12* and *1 John 3:16*
This life appears evidently to be that which by Christ
procured, and given to all men, to the world of mankind, he is
attested, *1 John 3:16* *Psalms 135:3* with *John 1:9* and
shall the mercies and the good for the preservation of us, and for
the leading men to repentance during the time of it is procured
by Christ, his sacrifice given, and propitiation made, *John 8:*
410. 11, 12 in whom mercy and truth are met, and righteousness
is preserved, *1 John 3:16* in whose resurrection, which is sprung
from the earth, and by whose ascension and mediation be-
tween God and men, Righteousness flows down from Hea-
ven, and the Earth is filled with his goodness, *Psalms 135:3* *10:*
11 And in his mercies are over all his works, which is righteousness and
his goodness, *Psalms 135:3* yea the preservation of the life of
creatures, is for the good of mankind, *Psalms 135:3* *Taral 30:5*
6:11 and this life procured for mankind, is truly called his, be-
cause it with all the mercies vouchsafed to it, are testimonies of
his goodness, *1 John 3:16* *Psalms 135:3* *1 John 3:16* *Rom. 10: 18* To
that no repentance, *Rom. 2:4* That men might seek him, *1 John*
3:16 and also, while they are joyned to the living, there
is

10. *John 1. 9.* And this life is called life, and a living, in
 opposition to death. *1 Pet 3. 18.* And it is an e-
 ternal life, because of that light that proceeds from that life in
 Christ, to enlighten them that they might see him: *John 1. 9.*
1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. But had not Jesus Christ,
 given a propitiation for our sins, by his blood, a long time con-
 sidered, yet by the truth and justice of God, it must have been
 with such, or a forever curse, them that were wicked, *Deut. 28. 27.*
28. 29. and without any hope, or so not an estate of life, whence
 also, it is intended that some ships of, and sailing the means
 of, for their offences, are given up of God, or so reprobated,
 that there is no more hope for them. *1 Tim. 1. 16. 30. 2 Tim. 2. 26.*
3 Tim. 2. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. Their life is not then
 an estate of life, though once it was, but then also, as well as in
 death, it is to be blotted out of the Book of life. *Rev. 17. 8.*
17. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. nor though this fearful being of those reprobates, after
 raised, and made alive by Christ, shall after his resurrection
 main in torment for ever, yet is that no where called life, as this
 life of men during the time of Gods patience, and giving space,
 and meanness, *1 Tim. 2. 4. 2 Tim. 2. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 Besides, this life, and eternal life, let forth in divers expres-
 sions in Scripture, this is a preservation from death, that there
 may be a time to seek the other. *Eccl. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 8. 9. 10. But eternal life, is a life from the dead, *Rom. 8. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 This is the life that now is, but the other that which in its fullness
 and stability, is to come. *1 Tim. 2. 4. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 This is called the life of the world, *John 6. 5. 23.* But eternal life
 is called, the life of Jesus, *2 Cor. 4. 11.* and the life of God, *Eph. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 4. 5. 6. the most glorious hope, that men following living va-
 nity, may receive the life of, *Prov. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 the honour forever, *1 Cor. 15. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 y, as if to unbelievers, that they might receive him though
 they do not, *1 Cor. 1. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 come him, *1 Cor. 1. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 Now let us mind what life, or living is
 here meant, *1 Cor. 1. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 And this without any wrestling; by
 minding

mind, first the reading, secondly the exposition, thirdly the dependency, fourthly with that fore declared, fourthly, the explanation, and confirmation in other places speaking of the same things.

First, for the reading, eternal life sure by all confessed, it is God living in him, and so they living in God, and to God, and sure to live not to themselves, but to Christ; and the text speaks not in such terms, that they which live unto God should not live to God. But that they which live:

Secondly, the exposition is, That they which live should not live for themselves, but unto him that died for them, and rose again. Now sure, so much eternal life as is in any heart, the spirit in life for righteousness sake. Rom. 8. and so sure that he can do no other but live in God and to God, and to himself, but to Christ. Rom. 8. 2. 1 John 3. 6. and 1 John 3. 10.

Thirdly, the dependency of this, with the first ground of the Apostles exhortation, 1 Cor. 5. 10. That we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, whether it be good or bad, according to the service of the Lord, we persuade men, &c. And where in will either the equity, or terror of that judgement be, if not in this; that such as he dyed, and rose for, and hath offered them life, when some light comes, doe refuse to live to him, and will still live to themselves. I know this will not befall of them that have eternal life.

And fourthly, for the explanation, and confirmation in other places of Scripture, speaking of the very same business; such as the same Apostle, speaking of Believers not living to God, gave a ground like this, 1 Cor. 14. 15. why I sought to do so, Rom. 14. 9. for to this end Christ both dyed and rose, and revived. That he might be the Lord both of the dead and living; and doth he not on this ground, dissuade men from living to themselves, and persuade to live to Christ, and this also with the same motive, that we must be judged by him, and give account to him: verse 10, 11, 12. And doth not the Apostle

Peter lead us to the same sense. Peter and Paul say, as Christen
 hath suffered for us in the flesh, arm: 1999. *He hath suffered for us in the flesh,*
 same mind, for he that hath suffered in the flesh, hath ceased from sin,
 that he no longer should. (marke here the living scope of) *For the*
rest of his time in the flesh to the lust of men, but to the will of God, for
the time past of our life may suffice us to have wrought the will of
the Gentils, &c. See how in all things the places agree; and
 what life, or living they speak of. As for Mr. Garner, pointing
 1 John 6. 51. to know the life here meant to be eternall life; he is
 confuted by the place he points to, which sheweth in the life
 of the world to be procured, and given by the death and
 Sacrifice of Jesus Christ offered to God, by which they live; but
 eternall life is received only in feeding on him, which none doe,
 till by grace drawn out of the fellowship of the world to believe
 on him. John 6. 27-29 40 51 52 53 54 55 56. So that in this beginning
 of his dealing with the quoted Scripture, he hath preferred his
 reason as a light, before the plain laying of the Scripture, which
 indeed is a light, though by him counted darknesse; that his
 reason, that should have submitted to be enlightened by it,
 may enlighten it; and so he useth here carnall reasoning before
 faith, and acknowledgeth, though weakly, some part of truth,
 to deny another part, and takes the expression as independant,
 and so forceth an unsound sense upon it, and two other places
 together.

I hope M. Knowles, nor Mr. Garner, did not count the sense given
 by him on these words, *Cor. 5. 13* those that live to be one
 of the mysteries he unvailed; for he hath striven in this, to vaile
 that which is open and plain, and discover in it a mystery of de-
 ceit; that he might privily bring in a damnable heresie, leading
 the greatest part of men to deny the Lord that bought them, by
 denying his right of Lord-shap by purchase; by denying his
 goodnes in procuring them thereby their lives, with mercies, Sea-
 son of hope, by denying their ingagement to him, *not to live so*
themselves but to him; by denying the equity of his judgging
 them; At all beginning, And to save labour where like abuse of
 Scripture, and reason, and teaching such denials are, I shall
 but note them with this mark.

but how Christ came among them from the common faith of Israel, and
 showed them the Covenant of promise, which he had made with
 Abraham, and the world, Eph. 2. 12. which had not been true
 if Christ had not for them, died in, and by that act of dying
 for us, he had given them such impenitence, as was
 necessary to save them from the wrath of God, in dying in blood.

3. But to proceed, he speaks in a plain contradiction, first
to the Holy Ghost, who saith expressly, *1 John 5: 11* And yet
saith again expressly, that none such hath any inheritance in
the Kingdom of Christ, and of God, *Eph. 2: 5*; and that such
as are, while they are such, shall not inherit, *1 Cor. 6: 9*,
Gal. 5: 19. And that those who now do inherit, were some
time such, but then they did not inherit, but now they are
made free, and so made meet to inherit, *1 Cor. 6: 11*, *Col. 1: 14*. The Holy Ghost never parting the inheritance, and
first making us his word, or bare act, Christ dyed for them;
but on his gracious application of the virtue of his death, and
meritorious making them to believe, and making on in
Christ, *John 1: 12* so that herein his sense appears unfavoury
in such an interpretation of Christ dying for all. But to come
nearer to him, in that wherein he would have, to wiled him-
self out, by saying, though the word *For* implies not such an
interest; That all have at present, yet it implies that at one time
or other, they shall, that are concerned in that word *For*, shall
have such an interest; I shall therefore let the Scripture ap-
pear, from to whom it shall be proved, that it is not so.

3. That not only the dying, but the death of Christ in the virtue of it in his Redemption, Ascension, Sacrifice offering, with its privilege with God, and spirit, and grace received as it is in him, the publick man, a purgation fit to purge, a Reconciliation of our sins, a medicine to heal, a life to enliven, food of life, a food eternal life to the eaters; and all ready and prepared in him; and set forth in the Gospel, and men by Christ and his servants called thereto: *Prov. 9. 1. 2. 3. 4. 5. 44. 22. 23. 24.* It is staid ready; yea, and many called and invited both in ground, *Deut. 34. 17.* come, for all things are now ready.

Church orders, Baptisme, and other Ordinances, with many famous Consensors, that had it not in heart from the word and spiritual evidence; and the Apostle writ some things to this end, that they, and we might have to answer such, and amongst the rest, this is speciall, *verse 10. Wee must all appear before the judgement seat of Christ, that every one &c. and verse 11. Knowing therefore the terror of the Lord, wee perswade men &c. And of this men,* that must all appear before the judgement seat of Christ: it's evident he speaketh saying, *Hee dyed for all.*

That in *Heb. 2. 9.* cannot be taken for every man, because the word, *All,* and *every,* is some times to be understood with a limitation, as when it's spoken of the Church, or a company of Beleevers in one place, *Acts 2. 14, 15. and 4. 45-21.* No question but this high understanding, together with restraining generall sayings to applicative, is the way by which some evade these generall and plain sayings, *Rom. 13. 7, 8. Render therefore to all their dues, &c. Marke 10. 19. Defraud not, Marke 10. 19. Do good to all men, Gal. 6. 10. To speake evill of no man, but to be gentle, shewing all meeknesse unto all men: Tit. 3. 2. To justifie the defending of dues &c. Defrauding, and breaking truth, and faith, with those that are not of their Religion, and using rigor towards them; saying, these generall sentences, must be understood by the applicatory sayings; *1 Thes. 4. 6.* that no man go beyond, or defraud his Brother in any matter: *Col. 3. 9. Lye not one to another, &c. Ephes. 4. 25. Speake every man truth with his neighbour, for wee are members one of another. Col. 3. 13. Forbearing one another:* Oh that every Scripture should be thus grossely abused!*

Again, *1 Tim. 2. 6. All,* cannot be, *All,* because saith he, *All* he dyed for, he ransometh from the power of Satan to God; from death to life: This he affirms in his own name, and abuseth that of *Peter* thereto, which speaketh of an applicatory redemption; for by his rancome, he first purchased all of God, and they are given into his dispose, who hath redeemed them from perishing utterly, by the first judgement which he underwent, or in the first death which he hath over come, so that if they perish, it is for their sinnes, as they stand related to him,

And by a second judgement, and in a second death; and for his
 dying his own death, *Psalm* at 6: 1: *Rom.* 14: 9-12. And
 so from the word, *For*; and the word, *many*, &c. he reasons,
 which are fore-answered and likewise the reasons from the will
 of God to have all saved, which by Scripture is evident (in such
 a salvation as fore-mentioned, that fore-removes the knowledge of
 the truth is done by Christ, who also will bring all to a know-
 ledge of the truth one day: *Phil.* 1. 10, 11. Though I will not
 oppose those, who conceive his will to have all saved is, to be
 preserved, that they may all come to the knowledge of the
 truth, and so in that reference to the Magistrates ordained of
 God to such an end, *Rom.* 13. And here on that ground to be
 prayed for. But so much is said in the 11. chapter of the oppo-
 sed Treatise about this, and nothing of it refuted, that it is need-
 less to say any more. But he hath a little more to say, and that
 in which there is a mystery; He saith also, that by *All*, is meant
 all degrees of men; But chiefly all Nations or kindreds of men,
 nor of the Jewes only, but of the Gentils also, page 53. *All*, to
 be meant of Nations, or kindreds of people, and not of persons;
 wee had need mind this well, because it is one of his profest
 mysteries, that he hath unvailed, who saith page 53. and 39
 many Scriptures are so to be understood: Whereas I beleve
 Christ tooke on him, the person of the publike man, and
 so the nature of mankind, and in that nature dyed for men
 (the persons of men) and tooke his degree of exaltation after his
 resurrection, and that he did not take on him any humane de-
 gree, of King, Magistrate, superiour, or inferiour, or Judge,
 Lawyer, Counsellor, Noble-Gentleman, Yeoman, Husband-
 man, or Farmer, School-master, or Scholler, yet I suppose he
 had a trade, but not to prefer a Carpenter before a fisher, Tent-
 maker, Tayler, Weaver, or Apothecary, nor doe I thinke that
 he dyed for these degrees; but for the men themselves, and that
 for our sinnes, not for our degrees, though I beleve he sancti-
 fied them, as other creatures for the good of men: But mind
 this mystery he hath unvailed, are not all degrees of men, and
 all Nations, and all Kindreds of people, all persons; had he not
 as good have writ plainly, and said, *All*, signifies but some of all
 sorts

sorts of men, and so have saved himselfe out of that snare, of de-
 mning persons to be men; But if he had so said, yet the Scrip-
 ture would reprove his saying, where *Paul* was preaching Gos-
 pell; and *Christ* risen from the dead, and that God will judge
 the world by him, and that he hath given assurance thereof to
 all men; or offered them faith, a ground to belceve it, in that
 he hath raised him from the dead, how doth he teach us there
 to understand, *All men, and All Nations*, see *Acts* 17. 24. *God*
that made the world and all things therein (mind how well this suits
 with *Psalms* 8. 6-10. *Heb.* 2. 6-9. *John* 1. 3-11.) Seeing he is the
 Lord of Heaven and Earth &c. (compare this with *Col.* 2. 3-9.)
He giveth to all life, and breath, and all things (and was not all
 this by *Christ*, who by vertue of his death and ransome, is the
 Lord of all. *Acts* 10. 36. *Rom.* 14. 9.) now mind, verse 26.
And hath made of one blood, all Nations of men for to dwell on all the
face of the earth (so here in respect of the nature, the flesh and
 blood *Christ* took, is no difference; & so in respect of his death;
 as death, was the wages of sinne, and of his resurrection, and
 offering, through which he is become Lord of all, so as there
 is in him a door of hope, and he shall be the judge; so farre no
 difference; the difference, and so the mystery unveiled by the
 Spirit through the Apostles, and not *Mr. Knowles* and *Mr. Gar-*
ner, is in some further thing; And all Nations of men, is here all
 men, that are in all Nations, of all sorts and degrees (which al-
 so is from his providence, according to his purpose, as saith the
 text) mind it) *And hath determin'd the times before appointed, and*
the bounds of their habitation (and now marke the end, verse 27.)
that they should seeke after the Lord, if happily they might feel after
him, and find him (note here his gracious end, but is there any
 hope, or possibility, mind the text) *though he be not farre from e-*
very one of us (see here how the word *Us*, may be stretched to
 the largest, when *All*, is spoken of, all while used in the works
 of God, leaves none cut, and that is a good ground, in spea-
 king to, and of persons surviving, and hearing to leave none
 out, and so the Apostle here, doth not after such a large pro-
 position single out himselfe, and thole of his mind from the
 residue; But in respect of that he had spoken in this, equalizeth

And by a second *John* Chapter 12. *And the people that were with him* And so from this word *For* and the word *that* the reasons, which are fore-answered and likewise the reasons from the will of God to have all saved, which by Scripture are *that* such a reason is fore-mentioned, that fore-see the knowledge of the truth, wisdom by Christ, who also will bring all to a knowledge of the truth one day: *Phil. 1. 10, 12* Though I will not oppose those, who conceive his will to have all saved is to be preserved, that they may all come to the knowledge of the truth, and so it hath reference to the Magistrates or rulers of God to such an end, *Rom. 13* And here on that ground to be prayed for. But so much is said in the 11. chapter of the opposed Treatise about this and nothing of it referred, that it is need- less to say any more. But with a little more to say, and that in which there is a mystery, he saith also, *that* by *John* 12. meant all degrees of men. But chiefly all Nations or kindreds of men, nor of the Jewes only, but of the Gentils also. page 33. *all* to be meant of Nations, of kindreds of people, and not of persons; we had need mind this well, because it is one of his protest mysteries, that he hath unveiled, who saith page 33. and 39. many Scriptures are so to be understood. Whereas I beleve Christ tooke on him, the person of the publike man, and so the nature of mankind, and in that nature dyed for men (the persons of men) and tooke his degree of exaltation after his resurrection, and that he did not take on him any humane degree, of King, Magistrate, superiour, or inferiour, or Judge, Lawyer, Counsellor, Noble Gentleman, Yeoman, Husband- man, or Farmer, School master, or Scholler, yet I suppose he had a trade, but not to prefer a Carpenter before a fisher, Tent- maker, Tayler, Weaver, or Apothecary, nor doe I thinke that he dyed for these degrees, but for the men themselves, and that for our sines, not for our degrees, though I beleve he sancti- fied them, as other creatures for the good of men. But mind this mystery he hath unveiled, are not all degrees of men, and all Nations, and all Kindreds of people, all persons, had he not as good have writ plainly, and *John* 12. signifies but some of all

sorts

form of man, and so have saved himselfe out of that state, of de-
 signing posterity to be saved; But if he had so said, yet the Scrip-
 ture would reprove his saying, where *Paul* was preaching Gos-
 pels, and Christ risen from the dead, and that God will judge
 all things, and him; and that he hath given assurance thereof to
 all men, and assured them faith, a ground to believe it, in that
 he hath raised him from the dead, how doth he teach us there
 to understand, *All men, and All Nations*, see *Acts 17. 24.* God
 who made the world and all things therein (mind how well this suits
 with *Rom. 8. 3. 10. Heb. 2. 6. 9. John 1. 3. 11.*) Seeing he is the
 Lord of all Heaven and Earth, &c. (compare this with *Col. 2. 3. 9.*)
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And hath washed us in his blood, all Nations of men for so dwell on all the
 face of the earth (so here in respect of the nature, the flesh and
 blood Christ took, is no difference, & so in respect of his death,
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 offering, through which he is become Lord of all, so as there
 is in him a door of hope, and he shall be the judge; so farre no
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 Spirit through the Apostles, and not Mr. Knowles and Mr. Gar-
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him, and find him (note here his gracious end, but is there any
 hope, or possibility, mind the text) *though he be not farre from e-*
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 of God, leaves none out, and that is a good ground, in spea-
 king to, and of persons surviving, and hearing to leave none
 out, and so the Apostle here, doth not after such a large pro-
 position single out himselfe, and those of his mind from the
 rest; But in respect of that he had spoken in this, equalizeth
 himselfe

himself for them (according to that *Psalm 136.*) and so *Gen. 12.* is as large as all spoken or past, all at that time living, as the text doth manifestly say (*Gen. 12.*) for in his own time and words and have our being, (and that wee may be assured, the Apostle putt in himselfe with them in the word *Gen. 12.*) see how he applies the saying of some of their own Poets (for wee are also his offspring *Sec.* and on this ground exhorteth to repentance by preaching Gospel, and that this shall not be in vain, wee have a sure word *Psalme 86.* 9. speaking of God and his workes, he saith; *All Nations whom thou hast made shall come, and worshipping before thee Oh Lord, &c.* which is true, and will appear true, as a Prophecie, at the returne of the Jewes, and Christ sitting on his Throne, and as a proposition, at the great and generall Judgement: *Isay. 45.* 22, 23. *Phil. 2.* 10, 11. So that he that will exclude the persons of men, or any of them from the death of Christ, and his resurrection, and this triu of the same mentioned *Acts 17.* 24. 31. and *Psalme 86.* 9. Doth likewise as much exclude their persons, or for many persons from being created, and preserved by God: But had Mr. *Garner* observed, or would any man observe how the Holy Ghost gives us to understand the word, *All*, when spoken by God of his workes in, and by Christ, when of creation, when of a restoration by, and in a publike man, when of Son like priviledges, when the word, *All*, is in such speeches used as a proposition; and when as a prophecie; he should see it in the largest extent, the word in such a sentence can beare, and that as a ground, when his servants speake of the same it is in the largest sense that can be suitable to his servants; therefore concerning me, and those of my mind, Mr. *Garner*, with the approbation of Mr. *Knollys*, hath written a notorious and plain un-truth and slander: *page 57.* In saying that by *All*, in *Isay. 53.* 6. wee understand all persons from first to last, wee have no cause so to do, for in that, when God speaks of his giving his Sonne to dye for All men, he meanes all from first to last, is a good ground for men to speak of *all men* in their time, and to whom they speak, and so for the Prophet to speak of *all Israel*: But with this slander, he hath written as false doctrine in his interpretation, that *All*, is only wee, who doe enjoy

for grace with God, where as he is a mortal kind, has no indelible
himself, and therefore All to the utmost of certainty, with
our limitation: *1 Cor. 15: 24-28*. But enough is shown before a-
bout the word *Tast*, which is so many Scriptures is abused by
Mr. Garner, Reason and a forced & strained sense plain is *1 Cor. 15: 28*.
The word *Tast*, in *Heb. 2: 9* should not denote the natu-
ral meaning of these words, he conceives (and layeth his con-
science for a ground of Doctrine and truth) is not his suffering of
death, but an effect, and fruit of his suffering of Death, and be-
ing crowned with glory, and saith he, we are to understand the
word *Tasting death*, to be a sweetening or relishing of death,
a making of death easie, savory, sweet, usefull, and gainfull.
page 24 now for answer:

That Jesus Christ, by his death and resurrection, hath ta-
ken out the sting and curse of the first death, so as in itselfe, it
is to no man a curse, nor is able for ever to detain those that dye.
But they shall be raised, and made a live again, and so it is made
lesse dreadfull, more easie, and but as passage to immortality to
every man, is a truth affirmed in Scripture (though by Mr.
Garner denied) *1 Cor. 15: 21-28*, *1 Tim. 2: 4*, *1 Tim. 3: 10*,
though the choice benefits be to Believers, *1 Cor. 15: 57-58*,
so that through the mediation of Christ, and
only his own personal death is made savory & gainfull to them
Rom. 8: 3-4, *1 Cor. 15: 1-8*, but their through even their
own death also, *1 Cor. 15: 12-28*, *Phil. 1: 21*, *2 Cor. 1: 5-9*.
And the word *Tast*, such a meaning as this *Heb. 2: 9* is
would still confirme the truth Mr. Garner opposeth; seeing by
Christ death is made more easie for all men, and so as all men
shall be brought out of it, & yet a speciality for Believers, which
overthrowes Mr. Garners drift, but this being plainly set forth
in other places of the Scripture, and not so plainly in this word
Tast, we are still to try whether Mr. Garners private sense, ha-
ving no other place to second it, will stand or not; first, he pre-
pared his way by his reasonings, and they are divers.

1. Hee, no where finds the death of Christ, no where cal-
led a tasting death, but what strength is in this; what if it be so
called

For to the Law that there should not be said all: that be refused: but it is more that there be wronged: let us therefore consider well the sense that Mr. Garner with Mr. Knecht's approbation, importeth upon many places as namely: That by the word *World*, is meant the Gentile, or Nations of the Gentile, opposed to the Jews, or that one Nation (he might as well have said, two Nations) of the Jewes; though he doe not alwaies speak thus in this, yet it had been more tollerable if he had said no otherwise, but under these termes, pretending, to unvail great mystricks, to call on foggy mists; and under the termes of the Gentile, all Nations, the World, and the whole world, to affirm, and make to be meant, who are the fewest and smallest company, a few opposed to a remnant: There is no warrant for this But then also to set forth even that very company, that by the testimony of the Holy Ghost, are chosen out of the world, and one of it, though in it, and hated by it, to be the world, and the whole world, is so contradictory to plain Scripture, and all right understanding, that he had need perswade that a mist may be counted a mystery, to have such a sense received: But let no wrong be offered, but the place considered.

John 1. 29: Behold the Lamb of God which taketh (or beareth) away the sinne of the world; why must the Gentils opposed to the Jewes, be meant here in the 9, 10, 11. verses that were quoted, and explicated, in the 13. chapter of the opposed Treatise? I understand that by the *World*, is meant the world of mankind even all naturall men, remaining yet in unbeleeve, and no word through this chapter gives us to understand the word *World*, in any other sense then for all men, Jewes and Gentils, abiding in unbeleeve, and so a part may be called by, and spoke of, as one, in the name of the whole, so as the whole is not excluded, but included and so the Jewes even as many of them as had not yet beleevd on Christ, were also of the world, and called the world, let us see how the spirit, by this Evangelist gives us to understand the word. Said not our Saviour to the Jewes that did not beleve on him, *John 8. 23, 24. Ye are from below, ye are not that hope by Satan from beleiving, and so receiving their documents from below, & Cor. 4. 4. James 3. 15.)*

I am from above, he came from God, and received all of God, and those borne of God received him, and so were not of the world, John 1. 12. and 17. 14. 15. per are of this world. Again was not Jesus Christ a Minister of the Circumcision, did not his ministry in preaching principally appertain unto them, and was not this his ministration the light of the world, which he was while he was here in the world? For (in hope in another respect) he was the light of the world, before his taking flesh, and is still since his ascension; now when he was amongst the Jewes, and shewing mercy to a few, he had his not while; *as long as I am in the world, I am the light of the world* (John 9. 5.) and speaking of those that unfaithfully beleve on him, saith he not, *that they are not of the world, but he hath chosen them out of the world*, and *that the world hath*, and hath hated them (John 15. 19. and 17. 14. now were they not of the Jewes before, and then the world did not hate them? John 1. 11. 7. And did he not choose them out from among the unbelieving Jewes? And were they not the Jewes that hated them for their ministration, which while Christs personall presence was with them, extended no further: Is it not as evident as the light, that the unbelieving Jewes were a part of the world, and also called together with unbelieving Gentils, *the world*; Now when John Baptist, whose ministration appertained to the Jewes, was preaching to prepare the way of the Lord, and calling the Jewes that did not yet beleve, to repentance, and faith, and laying before them a foundation for both, that he should point to Christ, and set him forth as the *Lamb of God, that taketh away the sinnes* of other Nations opposed to them, what a grosse, and absurd concepiton is this, and how derogatory to Johns ministration.

2. John 3. 16. Our Saviour Jesus Christ himselfe was preaching to Nicodemus a Jew, and laying down the Doctrine of the foundation of the new birth, and the ground why whosoever beleeveth on Christ should not perish, as he had fore-shown, *verse 14. 15.* He saith, *verse 16.* For God so loved the world, that he gave his only begotten Sonne (which is explicated 1 John 4. 14. *The Saviour of the world*, and then he saith not, *that the world*) but that whosoever beleeveth on him (in which beleiving they are chosen out.

and though remaining yet in the world (that these Believers) should not perish, but have everlasting life, ver. 15, 16. and mind his ground, ver. 17. For God sent not his Son into the world to condemn the world (that was not the end of his first coming, but that the world through him might be saved: (and if once so saved, they should not be such a world) and now mind his distinction of the world into its parts, those that in believing are chosen out of it; and yet remain in it, and those that by their unbelief remain not also in it, as Believers also do; but of it also; & so are still properly called, the world, as its said ver. 18. (not the world) But he that believeth on him is not condemned; But he that believeth not is condemned already (mind the ground, from ver. 14, 15, 16, 17) because he hath not believed on the name of the Son of God (Now mark these are still the world) ver. 19. And this is condemnation that light is come into the world, and men love darkness rather than light; see what is here meant by the World. And is any man so foolish to think Christ told Nicodemus, a Jew, of Gods love to the Gentils opposed to the Jewes, to bring him in to believe, or that the chosen generation that are borne of God, and one in Christ, partakers of all his Son like privileges, must the greater part of them perish for their unbelief, as is affirmed of the World here, that he saith meaneth them.

John 6. 51. Our Saviour speaking of the life he hath procured to, and for the World, distinct from eternall life, which only those that feed on him (and therein come forth of the world) receive, as is fore-shown. Think he that the life of the Jewes was not procured by Christ, or that the Jewes in feeding on him, should not have eternall life: And our Saviour being here preaching to the Jewes: he sheweth the same absurdities, in saying the World, here meaneth the Gentils, opposed to the Jewes.

John 12. 47. He that readeth this may see clearly from ver. 34. to ver. 42. and so to this 47. That our Saviour spake to the Jewes, and that in the 20. ver. makes nothing against it, for it is not said those Greeks, before this speech, and if they did, that imports not, for if they were Greeks, by nature, yet they were Proselytes, and so Israelites, by profession, and so one and

the same Nation with the Jewes, and not then reckoned Gentiles opposed to the Jewes, *Exod. 18. 48. 49.* And yet its not certain, they were Grecians by nature, for even Jewes as well as others proselyted, were called by the name of the country where they were borne, and lived, *Act. 2. 5. to 12.* So that however it go, yet our Saviour spake to them of the Jewish Nation; And that also by the world is here meant men in naturall state, and unbelieve, more specially is evident, for he saith, *vers. 47. And if any man heare my words, and beleve not, I judge him not;* (is not this unbelieve), and make the reason, *For, saith he, (speaking of his first coming and ministracion) I came not to judge the world, but to save the world.* Now shall any conceive, as if our Saviour gave a weak and forcelesse ground, as, *I judge not him that beleeveth not, for I came not to judge, but to save* beleevving Gentiles, sure that could be no let to his judging unbelieveers, besides, How shall the Gospell of Christ judge them that reject Christ, if there were no truth to them in the Word preached to them, *vers. 48. 49. 50.* see the opposed Treatise, *chap. 13.*

5. 2 *Cor. 5. 19.* Its manifest here, that the world, is the world of mankind, that must all appeare before the Judgement-seat of Christ, for many of whom great terrour is feared; &c. as is shewne in the opposed Treatise, *Chapter 13.* where is Answer sufficient for this, not at all taken away by this opposer.

6. 1 *Jo. 3. 2.* Fore-answers may clear his perverting of this place also: It being manifest that the opposition is between beleevvers, and unbelieveers; and for his Exposition, as it is a denial of Christ come in the flesh, so it crosseth much truth himself calleth mysteries, for about Christs taking the nature of men, & dying for men, there never was difference made between Jew and Gentile, he that makes the difference to be in that, denyes him to be the Saviour of the world; The difference came in after Circumcision, about freedome for enjoyment of priviledges; And he that by distinction maintaines that difference now, denyes Christ to be come in the flesh; and what shall wee say of him that in respect of propitiation, and advocacy, in speaking of peace, pardon, and righteousness, &c. keeps, and holds forth the distinction

Alon between Jewes and Gentiles; and confutable Objections of
 Chrift; opposed to Jewes in Chrift; when in thefe things it is af-
 firmed, there is neither Greeke nor Jew, Barbarian, Seythian,
 Bond or free, but Chrift is All, and in All, *Colof. 3. 11. Gal. 3. 28.*
 But I forbear to fay what might be faid in this, and is already
 in the opposed Treatise, *of the nature and quality of the word; by a yllari*
 57. The word, *Might*, in *Joh. 3. 17*, which in this place (I say
 he) doth carry the force of an undoubted and absolute certaintie;
 and is as much as shall certainly be saved. He might be an-
 swered here with a flanderall; But I will deale fairly; and
 faithfully with him; he knoweth I am no linguist; and that I
 will go by any Dictionary, the name or name, *Might*, signifi-
 eth power, strength, force; But the word, or verbe, *Might*, sig-
 nifies often, but potentiall, that might or may be; and in the
 Scripture, when it is joyned to another word, it frequently
 points out one medium effected, & is another businesse may be
 effected thereby: And this word, *Might*, is spoken sometimes
 Applicatively by those that enjoy a first fruits of that other bu-
 sinesse effected by the first medium; and then, *Might*, speaking
 of a thing fore done, for the procuring of that experientially
 enjoyed, must needs carry the force of eternality; and such are
 all the places he hath quoted, *Gal. 3. 14. & 4. 5. Eph. 3. 25. 28,*
37. Th. 2. 14. And we neither will nor need deny that force to
 be in the word in those places; which yet in his owne quotation
 of them hold forth the distinction, between the businesse done
 by, and in Chrift with God for men; that he might work in men
 to bring them to God; and that he doth thereby so worke in
 men; which himfelfe hath so mightily opposed, and we will
 grant him yet a little farther, that the word [*Might*] hath some-
 times reference to Chrift only; and then it hath the force of an
 absolute certainty, as *Heb. 14.* And sometimes it hath reference
 to those that by grace are made one in Chrift, and reckoned af-
 ter Chrift, and to some peculiar privileges of theirs, and then it
 also hath much force of certainty, as *1 Th. 9. 15.* But sometimes
 it is used more generally about the death and ransom of Chrift,
 and the means and ministration procured thereby, with the end
 thereof, and of any motion of spirit lent forth therein, and hath

reference to the doctrine yet here he is so full of a ready will
 unto it, and then the word might I thought he was a hope-
 ful one for all and a force of his own. For such as are overcome
 to believe, yet in fact he is absolute certainty. For all it concerns,
 that which he said but they shall surely believe, and be eter-
 nally saved: surely all that pains and cost was, that they might
 bring forth good fruit, and yield him the fruit of his vineyard,
 which yet he did not. *John 1. 17. Luke 20. 9. to 26.* But to
 come to the word *[Might]*. Concerning all Nations, whom he
 made his: *John 1. 17.* That they should take the Land: if hap-
 pily they might take it, which he said him, though he did not
 take from every one of us, and concerning the Jewish Nation,
 in a prophetic of Christ's preaching, and declaration of the testi-
 mony of Law, given them to declare to their children. *Psal.*
78. 45. 46. That they might know &c. That they might let
 their hearts be enlarged, and not forget the works, but keep his Com-
 mandments, & might light be as when Father's. *Ahab's* and
John 1. 17. Now if any such a brazen face would
 say, Might here be the force of an absolute certainty: the se-
 veral in his place will prove him false, for they did get all for
 him, yet none to the mass. For that he him abused, *John 8. 39.* For
 God's sake, and for his sake, the world is perished, but the
 world is through him might be saved. Here if *[Might]* have the
 force of an absolute certainty, the world shall certainly be eter-
 nally saved, for his wife's sake, and by himselfe redeemed,
 and preserved, and manifested that they might receive believe,
 and to be saved. Now in that run, our Saviour said at the same
 time, *John 1. 17.* He that believeth on him is
 not condemned, but he that believeth not is condemned already. *John*
1. 17. 26. Where were Mr. Keble and Mr. Green, yes, that
 our Saviour so said, and he appeared to us, and on this place;
 but let us be thus very wary. *Might* in the Evangelist, and
 and take the interpretation from our Saviour's own mouth, *John*
5. 22. 23. For as much as he saith, *John 5. 22.* (now
 did not he hear him?) of the light, that all men through him
 might believe, *John 1. 7.* And are not here many of them to whom
 he did bear witness, that did not believe? Besides, our Saviour

all that in this world are made of flesh and blood. For how long he waited for man, how long he waited for man, to make a separation, and for to stop the passage, and make it impossible, either for the man to come to be extended to God, or for man to approach to God by his own strength.

1. That grace came from the Father, by which sinners entered into the world, and that by sin, so as all have sinned, and in their receiving of their being from him, are guilty of the devil's work, and are under the power of sin, and so subject to death, and damnation. And the wrath of God necessitates his Death, and his justice necessitates his suffering the curse; and both his doing and overruling, there can no mercy be shewed to man; not is there any passage open for their approach to God; The Winter shides for impossibility of the way, Mat. 23. 32. Now Jesus Christ came into the world in the nature and flesh of all, being manifested to take away our sins, and being made a curse for us; and in rising just and a Conquerour, offering himself a sacrifice to God, hath done this work, fulfilled truth, and satisfied justice, and so mercy and truth meet; and truth is springing out of the earth, and has both abolished death, removed out of the way that which was contrary to us, opened a gate to life, procured mercy to be shewed us, so as the Winter is past, the way passible, and righteousness flows down from heaven's palace, Gal. 3. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 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2. The Door opened through Christ, and these mercies extended to rising of him and calling to him, Mat. 14. 27, and 17. 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

underſtanding, and the light of his mercies ſhining on them, they yet abide in darkneſſe, impenitencie, and unbeliefe, hardning their hearts againſt his mercies, &c. *Pſal. 119* and *135*. with *Rom. 2. 18, 19*. And this moſt properly is called, *The ſinne of the world*, *John 1. 4, 5, 10, 11*. *1 Joh. 5. 19*. And 'tis terrible to perſiſt therein, *Pſal. 68, 28, 29*. For this provokes more highly then the former; ſo as from the love God beares to his Son; it would ſtop all continuance of mercies and meanes, and cauſe the ſhutting of the doore to repentance and life, but that even this Jeſus, againſt whom they ſo ſin, doth mediate for them by vertue of his ſacrifice, and takes this ſin alſo out of the way; that hee procures lengthning the dayes of his patience, and continuance of mercies and meanes with ſome ſtrife of ſpirit to them, *1 Tim. 2. 5*. *Luke 12. 6, 9*. *Heb. 11. 3, 12*. And for the taking away of their ſins, are all men beholding to Chriſt; yea, this may bee often done, even for ſome that have ſinned deeply, and though crying in their diſtreſſe, yet their heart, not upright with him; And they may come after, for provoking him that ſo oft forgave, and took away wrath, to be abhorred. Seethis expreſſ. *Pſal. 78. 37, 38*. &c. *Num. 14. 19, 20*. And the more and oftter Chriſt hath taken ſin out of the way, and removed wrath from men, the more are they engaged to ſeek and ſubmit to Jeſus Chriſt, nor can all Mr. G. glorious words free them from that engagement.

Secondly, For having ſufficient power and readineſſe, to take away ſin even out of the conſciences, and nature of men, and ſo to be ordained, and ſet apart as the *He*; and the only *He*, that both can, and will do it in all that in believing come to him, and ſo ſet forth, and pointed out, that men might know where to ſeek and find this; and this alſo is Jeſus Chriſt the Lambe of God, by reaſon of what he hath ſuffered, and done, and received; He is the Atonement, and propitiation for our ſins, even when we beleeve not, *Rom. 3. 24* and *5. 18*. *1 Joh. 2. 2*. and ſet forth alſo to be a Propitiation (which ſure he is before ſet forth) through faith in the blood, to declare his rightcouſneſſe for remiſſion &c. *Rom. 3. 25, 26*. And ſo there is bleſſing in him for all Nations, ſo as who ever of them, though ungodly, are by

his grace drawne in to beleeve on him that justifies the ungodly; he receives remission too. *Act. 10. 43. 46. Rom. 4. 5.* And so is he set forth *The Lamb of God which taketh away the sinne of the world.*

But now here is to be noted; that as Jesus both is hath in the two former respects taken, & taketh away the sin of the world; and likewise both in, and is set forth, the Propitiation for their sins; that hath propiated, you, even the Propitiation through faith in his bloodable, & ready to take sin out of the conscience, and name of all that by his goodnesse come in to him in beleeving on him. *Act. 10. 43.* even so also, this is noted, and that also upon the very same ground.

1. That those who by all this goodnesse of God in & through Christ, and by all these engagements unto Christ, by what hee hath done for them, and doth to them, and hath to bestow on them, are not, and will not be drawne from their own wayes to him, but loving darknesse rather then light, remaine impenitent, and unbelieving, & so they remain still under guilt of sin in conscience. *Job. 16. 8, 9.* Under condemnation, *Job. 3. 18, 19.* Under wrath, and cannot see life, *Job. 3. 36.* and therefore under sin and condemnation, and wrath, and cannot see life; even because by all this light and mercy shewne, they have not been prevailed with to beleeve on his Name, *Job. 3. 18. 36. Eccl. 16. 8.* and so they remaine of the world still, lying in wickednesse, *1 John 5. 19.*

2. That such as are overcome by his Spirit, in the appearance of his so great grace to beleeve on him, they though ungodly, of the world, and sinners when they are coming in to him, yet being prevailed with to come in beleeving on him, he forgiveth, justifieth, washeth with the vertue of his blood from the sins of the world; and so enableth them to receive remission of sins, and to depend on him for eternall life, *Rom. 4. 5. 22. 25. & 5. 1. 6. 8-10. Act. 10. 43.* And so in all and every respect hee is most truly called, *The Lamb of God, which taketh away the sinne of the world;* or sinne of the world.

But now this is to be farther noted; That so many as are by his grace brought in to beleeve on him, and so united to him as they are cleansed from the sin of the world, and begin to partake of

of the Divine Nature, being borne from above, and so washed,
1 Pet. 1. 13. Job. 3. 3. 5. even so though they be still in the world;
 yet they are not of the world; nor according to the account of
 God; and these taught of God, now reckoned of the world; *Job.*
15. 19. 30. 17. 14. but brought out from the power of darknesse
 and Satan; *Act. 26. 18. Coloss. 1. 13.* in which before they were,
 and the world still lyeth; *1 Job. 5. 19.* But these are now borne
 of Gods sons of God; *Job. 1. 12. 23. Gal. 3. 26.* The seed of *Abra-*
ham, the heirs and Israel of God, Gal. 3. 29. 26. 16. Yea, *Sion, Je-*
rusalem, a people chosen out of the world; *Job. 15. 19. 1 Pet. 2. 9,*
 not the world: But now these; while in this life however justified
 in conscience and spirit made alive for righteousnesse sake;
 and their persons as they are one with Christ, and partake of
 the Divine Nature, are sons of God presented in, and through
 Christ, spotlesse before God, and so delighted in; yet as they
 still carry old *Adam* about them, and so have still the flesh, in
 which dwells no good thing, but an evill inclination, anoying
 with its sinfull lusts, which God approveth, or justifieth not; so
 by reason hereof, and the temptations of the world, and Satan,
 it so falls out that even beleevers in many things offend All, and
 sometimes some more grievously; *Rom. 7. 15. 24. James 3. 1. 2.*
1 Job. 1. 5. 10. 1 Cor. 5. So that though in spirit, and in respect of
 their union with Christ and state of son-ship, and being reckon-
 ed, adopted, and so justified; yet in respect, and the evils of
 their members, with which God is not pleased, nor doth justifie;
 but testifie displeasure against; they need still to have their feet
 washed, and their wayes healed, and so their evils, and sins to
 bee still taken away, till they, and all that which concerneth
 them be perfected; *Psal. 138. 8. Job. 13. 10. Rom. 7. 14. 24.* And
 on this ground of the former done, it is believed; *Nu. 26. 12* and
 prayed for; *Psal. 85. 4. 6.* And this doth Jesus Christ by his ever-
 living to intercede for such; *Heb. 7. 25.* And by vertue of the
 spirituall application, and sprinkling of the vertue of his blood,
Heb. 9. 13. 14. 8. 12. 24. 1 Job. 1. 7. Now as these in whom he
 doth this, are not the world, but his Church, and peculiar peo-
 ple; so this worke is not expressed in those termes, *Taking away*
the sinnes of the world; But *the sanctifying, purging, or taking away*

the saints of the people, *Hebr.* 13. 12. 8c. 1. 19. *Tib.* 5. 14. And the washing, and anointing of the Church, that in due season he may present it as a spotless virgin to himself; as he now presents it to himself as his Father, *Eph.* 5. 26. 27. And of this sort is that, *1st.* 6. 7. *1st.* 1. 27. and so not serving for Mr. Gorners ill purposes. 13.

10. The word [Not Imputing] 2 *Cor.* 5. 19. (where it is said) God was in Christ reconciling the world unto himself, not imputing their trespasses to them; This he makes all one, and the same with *Psal.* 32. 1. 2. Blessed is he whose iniquities are forgiven, whose sin is covered: Blessed is the man against whose Lord imputation is iniquity, and in whose spirit there is no guile; (which latter expression, not mentioned by *Paul*, two other are put in for it, namely) Impute righteousness, and will not impute sin, *Rom.* 4. 6. 7. 8. All the same (saith Mr. Gorn) with that, 1 *Cor.* 3. 19. iniquities, &c. But on what ground, is it any where said, The world believeth on him that justifieth the ungodly, or that God imputeth righteousness to the world, or that there is no guile in the spirit of the world, or that God will not impute sin to the world, or blessed is the world, &c. All which is affirmed of those mentioned, *Psal.* 32. 1. 2. *Rom.* 4. 6. 7. 8. Sure hee that could treat so of the time of which this was spoken, might also have scene it spoken of the first Judgement that was to come on mankind, in which God went to judgement with his Sonne, and was imputing to, and charging on him, and not on the world, their trespasses; and on that ground will impute sin to the world, for not believing on, and submitting to him, *John* 3. 17. 18.

But enough of this, and remaining yet unanswered in the opposed Treatise, *Chap.* 12. page 66, 67. as also in shewing his forced sense on the words, *Take away sin*, in *John* 1. 29. yea, and what will Mr. Gorn say of such as have their sins freely forgiven, and yet afterwards both charged with sinne, and condemned for it, *Mark.* 18. 23. to 35. I hope he will not say, It was such a forgiveness as is mentioned, *Psal.* 32. 1. 2. *Rom.* 4. 5. 6. 7.

11. The word [Love] in *John* 3. 16. God so loved the world, that he gave his only begotten Sonne: This, saith he, is the everlasting powerfull, quickning, pardoning, and saving love of God in his Sonne, pag. 78. (and had he gone no farther, I would have endeavoured

and youred to take it, but he addes) *Drawing everlasting love of God to them* (yea, he makes it the same with that he had said before) that the world should be accounted the people of God and obtain redemption of sins, and salvation by the death of Christ, (to which he abunantly quoteth many places of Scripture, not one of them saying for) page 75.

For answer to him first let the Text be read, *Joh 3. 16* where the words are not, That God so loved the world, that he gave his only begotten Sonne, that the world should not perish, but have everlasting life: This is Mr. *Garner's* doctrine, not Christ his Doctrine, or saying; but Christ his saying is; *God so loved the world, that he gave his only begotten Sonne, that whosoever believeth in him (whosoever is Distribution sure, whosoever of the world believeth in him) shall not perish, but have everlasting life.* And then it follows, *vers 17.* For God sent his Sonne into the world, to condemn the world, but that the world through him might be saved; (now his first being sent, and coming into the world, was not only to dye, and rise, and offer sacrifice; but also to beare witness of the truth; to preach the Gospell of peace, and that to this end, that all through him might believe, and be saved, yea, even those who for not believing were not eternally saved; *Joh 1. 4. 7. 10. 11. & 3. 34. 40. & 12. 46. 47. 48. 50.* And those that through believing on him partake of this special salvation, were chosen out of the world, and not reckoned of the world, *Joh 1. 11. 12. & 15. 16 & 17. 14.* And the residue remaining in unbelief, were reckoned the world still, and so it follows here in the Distribution) *vers 18.* He that believeth on him is not condemned (as the world is. 2 *Joh 3. 19.*) But he that believeth not is condemned already, because he believed not on the Name of the only begotten Sonne of God; (now marke the explication of the condemnation of the unbelievers, who are still reckoned. The world) *vers 19.* And this is the condemnation, that light is come into the world (and is not this Christ and the Gospell, and love, light and mercy, held forth there through, as *vers 14. 15. chap 1. 4. 5. 7. 9. 10. 11.*) And men loved darkness rather than light, &c.

Now let Mr. *Garner* view his charge on others, page 76, 77. and say, *Who wrangles with God; and questions the wisdom of the Flo-*

11. *Ghost for speaking thus after another manner?* Doth not he that chargeth his sayings and expressions, with error, absurdities and falshood, and pretends to put independent senses on his words, and alter his phrases, and teach him how to speak? And why should any of us do so? But secondly, let this also be noted, that though God be love it selfe; and so love in him is infinite, glorious &c. yet no love proceeds from him to, nor can be said to love any of fallen mankind; but in the gift of his Son, and through his Son. And whom in that gift of his Sonne, and through him, God is said to love, as to doe them good, and that set forth for our example; we may see, *Matth. 5. 44. to 48.* Whence when men by his goodnesse shewne, and meanes used by Christ, doe not come in to beleve, and submit to him, but take offence, and stumble at, and rebell against him. They are said, to fight against him without a cause, for his love; to be his adversaries; to reward him evil for good, and hated for his love, *Psalm 109. 3. 4. 5.* And when for contempt of, and rebelling against his love in the fruits thereof he saith, (where their wickednesse is found) there I hated them, and I will love them no more, *Psalm 95. 15.* Oh how croffe is this to Mr. Garner's sense! And yet thirdly, we might note the Distinction and difference in the streamings of Gods love; betweene his love of the world of mankind; and his love of his only begotten Sonne that hath done his will for mankind, and now of those that believe in Christ that he loveth them, as he loveth his Son. But hee is nowhere said to love the world as he loves his Sonne, but enough that remaineth yet unanswered by Mr. Garner, and may discover his forced sense upon this place, and cleare all his quotations from siding with him, is already shewne in the opposed Treatise, chap. 15. pag. 89. to 94. Though Mr. Garner plead never so much for wicked men, to make them beleve their sins are not against, much lesse ill requitals of such love. *2 Cor. 5. 19.*

12. The word *Reconciliation*, or *Propitiation*, or *Atonement* (and the like of pardon, or purgation); *2 Cor. 5. 19.* Reconciliation here in these words where it is said, *God was in Christ reconciling &c.* Is (saith Mr. Garner), no lesse then Remission "of all their sinnes through faith in Christ, then making them

them the righteousness of God by Jesus Christ. *page 116*, gi-
 ving them remission of sinnes, and putting them in a condi-
 tion of perfect righteousness, and true blessedness through
 faith in Christ, wrought in them by the power of God in the
 ministry of reconciliation. No lesse then salvation through
 "faith in Christ. *page 119*. (and mind his after explication,
 "that he) No taking away of sinne, no Redemption, Recon-
 ciliation, or Atonement wrought for any but by the sprink-
 ling, or application of the blood of Christ upon them, nei-
 ther is it any other way of use to us, neither doth it any other
 way speak good for us before God, but as it's sprinkled on our
 "consciences by the power of the Spirit: *page 194*. Neither are
 "any persons redeemed or purchased with the blood of Christ,
 "nor have they any part in his death and blood shed, who have
 "not their consciences sprinkled with the blood of Christ,
 "neither doth his blood any other way redeem, purchase, recon-
 cile, or make Atonement &c. Surely were it not for the sake
 of some others, I should no otherwise answer these greivous
 blasphemies of the death, Resurrection, and presenting of the
 virtue of the precious blood of Jesus Christ, and his invaluable
 Sacrifice offered to God his Father, then they did *Rabbi Kab;*
 with silence, *1/4y 36. 21*. For he knoweth that in the opposed
 Treatise, it is shewn by, and according to Scripture, that there
 is none reconciled in heart to God; none Redeemed from a-
 mong men to God, no purgation in Conscience, but by the spi-
 ritual sprinkling, and application of the precious blood of
 Christ, and so in the application, and receipt of that reconcila-
 tion, propitiation, Atonement, Redemption, purgation and
 righteousness, which Jesus Christ hath by, and in himselfe
 wrought with God for men, and in whom it is perfect and
 compleat before any receive the same; and though here
 through many mercies by him be reached unto men to draw to
 him; yet this Atonement, &c. is received no other way, but in
 receiving him, in whom it is, and from whom it is never de-
 yded, as is also shewn in that other Treatise, of the discourse a-
 bout the precious blood of Christ; And in this reply also, which
 distinction he hath striven to confound, and yet now in his fa-
 shion

tion, he would seem to acknowledge it, but to the greatest dishonour to Christ, and injury to men, and to Saints also, that he hath denied, that confession, that was borne to him, and of the Virgin Mary, to be the Christ, which yet I have in part he doth, but here in these affirmations, it is evident without any wresting or gloss.

He hath denied, that Christ by the vertue of his blood, and Sacrifice offered to God, hath purchased All men of God, and received the right of Lordship over them thereby, and so a power and right of judging them by his Gospel, and aggravation of their finnes, by his blood shed for them, and mercies extended there through to them: For he hath premtorily affirmed that there are no persons purchased with the blood of Christ, who have not their consciences sprinkled with his blood; and that his blood doth not any otherwise purchase men by sprinkling upon the Conscience: And he hath plainly denied the truth of those sayings of the Holy Ghost, *Re. 14. 9. 12. Phil. 2. 9. 10. 11. Heb. 10. 35. 41. Plaine 2. 6. 10.*

He hath fully denied all that preparation and provision of Redemption, Reconciliation, Atonement, righteousness, life, and Spirit, which God by vertue of the precious blood and Sacrifice of Christ, presented to him, hath made in Christ to be preached to men, to invite them to come in to him and receive it, yea, for any, but those that are come in, and have it already; for hee affirmed that there is no taking away of sinne, no reconciliation, Redemption, or Atonement, wrought for any, but by the sprinkling, or application of the blood of Christ upon them (which is true in their in-coming, and within them) and so hath denied the truth of these Scriptures, *1st. 14. 5. 9. 10. 2d. 2. Cor. 5. 10. 12. 19. 1st. Tim. 2. 6. Mat. 12. 1. 14.*

Hee hath also denied the will of the Father, that all should honour the Sonne as they honour the Father, *John 5. 23.* for he denyeth the Lord Jesus Christ, the glory of all the mercies, light, meanes, and spirituall motions, he by the vertue of his blood and Sacrifice, offered to God, hath procured for, and extendeth to the Sonnes of men, to call, invite, and move them to repentance, and turning in to God, for he saith plainly neither

neither is his blood any other way of use to us, neither doth it any other way speak good for us before God, but as it is sprinkled upon our consciences by the power of the Spirit: And so he hath denied the truth of that affirmed in *John 1. 4. 11. Psalm 75. 8. 1. 17. Rom. 2. 4. Acts 14. 17. And 17. 26. 31.*

4. He hath also denied the mediation of Christ between God and men, by vertue of his blood and Sacrifice offered to God: *1 Tim. 2. 5. 14. 15. 12. yea, and also his speciall Advocation, and intercession, by vertue of his precious blood and Sacrifice with God for Believers, 1 John 2. 1. Heb. 7. 25.* In that he saith, his blood is no other way to us, neither doth it any other way speak good for us before God, but as it is sprinkled upon our consciences; now in sprinkling on the conscience, it speaketh peace and good to us, and purgeth within: And if it had not been good for us, and Christ by it had done nothing with God for us, what is that which brought it to us, or is he of their mind, that thinkes there was no dying of Christ for us; but his dying in us: I hope he is farre from that, but I fort care, though here is just cause to say further, onely he hath denied one part of that mediation mentioned *Heb. 9. 15.*

5. He hath altogether denied, and rased the Gospell, as it is set forth to be preached to unbelievers, as a truth, that they might believe, and in believing might receive, and for not believing be under sinne; for he hath affirmed, there is no Redemption, no Reconciliation, no Atonement, (and so no sinne taken out of the way, no pardon, no life obtained, wrought, or made with God by Christ, or received into the hands of Christ, for men to dispenche to such as beleeve, that it might be preached in his name, that they might beleeve (as Paul did to such as yet beleeved not, *Acts 13. 36. 37. 38.*) but his man's sayings give out, that of all this there is nothing done with God for any, by Christ his Dying, Resurrection, Ascensions, offering Sacrifice, and mediation by vertue of all with God, nothing hath his blood done for any, till by spirit it be sprinkled on their conscience, nor doth it any thing with God for any by his presentment of it to God, nor any other way but by sprinkling upon the conscience, and sure that is not till they

be made Believers, so as they come to the blood of sprinklings; so that till men be Believers, and first washed by his blood, there is, by Mr. *Garnet's* doctrine, nothing done for them by Christ of any worth to be sold them, to bring them to believe. But there was nothing 2. *Cor. 5. 19* to occasion such grosse conceits, for it is not said of the world, *God hath reconciled the world to himselfe by Jesus Christ*, as it is said of Believers *verse 18*. nor is it said, *God will not impute sinne to the World*, as it's said of Believers *Rom. 4. 5. 8*. nor is it said, *God is in Christ reconciling a part of the World*, and so is now, and will be hereafter, neither is it said *verse 21*. *God made him to be sinne for us*, and wee were then, and therein made the righteousness of God in him, but it is said, *That God was in Christ reconciling &c.* and this set forth as the word of reconciliation put into their hearts to minister to the world: But so much is said of this in the opposed Treatise, and this reply, that more need nor be said to shew the error of his grosse conception, neither was there any thing in the Sacrifices and purifications under the Law, to occasion in him this grosse conception, for he that reads *Moses*, and the after histories may see, that there were many for whom sacrifices were dayly offered, and the water of purification made, that yet for not approaching, and for not being sprinkled were unclean, and to be cut off, else *Israel* had not been so often punished. Besides, the Gospell being before even the first Testament; and the sprinklings of the first Testament, shadows of the sprinkling of the New Testament, which is the choyce of the Gospell, and not to be preached to all men, as the beginning of the Gospell; about which wee treat is, and so this abuse of so many Scriptures to such an end, hath more evil in it then he was aware of, nor doe I suppose here to discover it; such as experimentally know what the new Testament is, will discern his missearrages in this, so that in this, all his senses forced on words, he hath hitherto plainly taught men to deny Christs Lordship over them, and him to be the author of mercies extended to them, or that there is any hope &c. yea, even the Saints to deny the prevaillency of his intercession before, or to procure spiritual application; but I am weary with beholding such unfavoury

favory drifts, only it is meet to take notice of the truth, and fulfilling of those words: *1 Pet. 2. 12, 13.* For the word *Advocation*, he takes away the peculiarity of its being the speciall and peculiar part of the intercession of Christ. And to help it, that his sayings might seem right, he flanders others, saying they do separate between the Propitiation, and the Advocation, and gives out as if they held, that Christ dyed for many for whom he did not Rise, Attend, and intercede, *pag. 93. 95. 189.* And as if some might receive the propitiation, and not receive the benefit of his Advocation, to which I might answer with *Psal. 51. 3. 4.* fit weapons for his drift. But all that have read the opposed Treatise, may know the falsnesse of his charges, and such as read and beleve the Scriptures may see the weaknesse of his argumgs; to make in our speakings, the Death of Christ, and the Resurrection of Christ, and his offering himselfe a Sacrifice to God, distinct workes, and to say, the one was before the other, and the one is not the other, and yet that in altogether he hath made the Propitiation, and is become *The Propitiator for the sinnes of the whole world*, is no deviding of these: Again, to say he is the Propitiation, before set forth to men, and to call his making peace with God for men, and his preaching peace in bring, set forth as a propitiation through faith in his blood &c. and the worke of the Spirit enabling by faith to receive him (so call these I say) distinct workes, is not deviding, for whatsoever is in him for any, that they might beleve, yet he is no Propitiation to, or in any, till they beleve, so the mediation of Christ, with God for men, by vertue of his propitiation considered as a distinct worke, is no separating between them: Again in this mediation to consider the difference between that which is generall for the World, *John 17. 21. 23. 24. 25.* and that which is peculiar for Beleevers that come to God by him, which is his speciall intercession: *Heb. 7. 25. and 9. 14. 15. John 17. 9. 20.* and called Advocation, *1 John 2. 1.* is no separating between Propitiation, and Advocation, yet is Christ no where called, the Advocate of the World, no, the Apostle doth not say so much, as if any man sinne, he hath, but wee (Beleevers) have an Advocate &c. and this ge-

For say all of Christ come in the flesh, and of the truth of
his life and blessednesse, *Rom. 16. 25, 26.* or whis-
pered in the heart, which was hid and is now known, but
not by any of the wayes of the world and conception, and then
he saith the work of the Holy Ghost, *1 Cor. 2. 9, 10-15.*
of which he meaneth of that which is manifested and made
known by vailed with inscriptions, false glosses and in-
terpretations, that all confused men cannot rightly see that
which is. This is the fairest and best sense to take him in, and
thus I conceive his meaning to be, though herein he wrong
and rob others of their due, and arrogate to himselfe boasting
of other mens knowledge.

It might be demanded which of, or how many of the
Mysteries he meaneth, seeing he pretends *unvailing mysteries*;
for the scripture, and Spirit therein speaking of this glorious
life and blessednesse in and by Christ, calls it the mystery, *Rom.*
16. 25, Ephe. 3. 3, 4. 2. Col. 1. 26, 27. The mystery of God, *Col.*
2. 2. the mystery of Christ, *Col. 2. 3.* the mystery of the faith, *1*
Tim. 3. 9. the mystery of godlinesse, *verse 16.* the mystery of his will,
Ephe. 1. 9. the mystery of the Kingdome, *Marke 4. 11.* yea, the
wisdom of God in a mystery, *1 Cor. 2. 7.* So that as God and Christ
is one, so the mystery is one, which I say not to fault his saying,
mysteries, for which some distinctions he may so say rightly,
Col. 2. 2, 3. but then he should not have cryed down distinc-
tions as diuision and separation, when he must be driven to
use them, and shall not be so charged for the same that he calls
unvailing mysteries, he calls *the truth unvailed*, and I will take
him every way in the best and most favourable sense, for the
truth of this life and blessednesse in Christ, the wisdom of God
and the power of God may be considered, as it was ordained
and prepared of God in Christ, and so was in him perfect, even
Propitiation, wisdom, righteousness, sanctification, redemp-
tion, everlasting Covenant, inheritance, Kingdome, glory, u-
nion, and fellowship with God, and eternall life, all was
prepared by God in Christ, *1 Peter. 1. 20.* and in Christ, *Iohn 1.*
and was with the Father, 1 Iohn 1. 1, 2. though hid with God in
Christ, *Col. 3. 3.* And also it may be considered according to

the severall degrees of Gods revealing himselfe. In *Iesus Christ* the Propitiation in the very beginning, that he should away sinne, abolish death, and overcome the power of the Devil, that so such as believe in him should be saved, and the residue reserved to judgement, this was made knowne in some measure, and believed also, before any difference was between Jew and Gentile 1 *Iohn* 3. 1. 6. *Gal.* 3. 12. *John* 12. 31. *1 Cor.* 11. 2. 7. So that I conceive he meant not this discovery. Again, God made knowne to *Abraham* the Gospel more fully, and so made knowne to him that *Christ* should come of him, *That in him all Nations should be blessed*, revealed to him the everlasting Covenant, for the spirituall seed, the multiplicity, union and liberty of the same seed, and their certainty of enjoying the inheritance, and made that Covenant fore confirmed in *Christ* with *Abraham*, for all the spirituall seed, which yet made no difference between Jewes and Gentils according to the A. M. *Gen.* 12. 3. and 15. 5. 6. and 17. 1. 8. and 22. 17. *Gal.* 3. 9. 16. 29. but I will not charge it on him, to mean it of this discovery.

Again, that *Christ* should suffer and overcome, and see his seed, and of the triumph of his soul, and that he should be Gods salvation, and show forth judgement to the Gentils, and that God would make a new Testamentall Covenant with his People, and pour out his Spirit on all flesh, was still further revealed to, and by the Prophet: *Isay* 53. and 42. 19. 6. and 49. 6. 17. 23. *Ier.* 31. Neither did this put the difference between Jewes and Gentils. Yet I cannot though faine I would, cleare him from intending it of this discovery, but I passe it yet, as also the shewing what made the difference, and wherein it was, of that in its place.

But all this while, the manner of his coming, his Birth, exile, returne, manner of life, his preaching, with the manner of all his sufferings, death, buriall and resurrection, ascension, offering Sacrifice, exaltation, and filling in our nature, with the pouring out of the Spirit, and giving the precious promises of the new Testament, though fore mentioned by the Prophets, yet not clearly, but as a thing still hid with God, till it come to be fulfilled and acted by *Iesus Christ* our Lord, the Holy Ghost also bearing witnesse of him; and then, and so was this mystery

unveiled,

unveiled, Luke 24. 44-48. Rom. 1. 15. and 16. 25, 26. 2 Tim. 1. 10. And the Apostles were the first makers known and revealers of this Mystery, so as Mr. Garner cannot be the *unveiler* in this sense, nor I suppose doth he so mean, though of these things I suppose he means, for to them one head of his mysteries are belonging. And yet further, the Gentiles free participation of the benefit of all these things by the Gospel, and so to be fellow heirs, and of the same body, and to have fellowship in all the privileges of *Israel*, without Circumcision or any outward observance, to under them to the Jewes, and to make them of the Jewish Nation, this also was not clear but a hidden thing, till performed by Christ, and sealed by his Spirit, and so it was manifested to the Apostles, who were the first declarers and makers of it known, *1 Cor. 13. 23, 26, 27. Ephes. 3. 4, 5, 6, 7.* And in this sense Master Garner cannot be the *unveiler*, nor I suppose will he be so, though of this and the former he must needs be understood to mean by *Mysteries*: For the glory of Believers estate at the appearing of Christ though revealed that it should be, and they should be like Christ, yet how glorious, and what that same is, its thing that is still hid in God with Christ, and will not be manifested till he doe come again in glory, and appear visibly, *Col. 3. 3, 4. 1 John 3. 2.* and I hope M. Garner would have none to count him the *unveiler* of this.

It might be questioned what he means by *Unveiling*, whether the manifestation and evidencing that it might appeare, but that is the worke of God in and by Christ effecting, and the Spirit testifying as is shown, or the first making known, publishing, and witnessing, but this was the businesse of the Apostles and first witnesses, who had the whole Gospel immediately from Christ his own person, as is shown, or whether he mean only the blowing away of some mist, and removing some darknesse cast on by men's secrets, interpretations, and glosses, this is the most charitable sense to understand him in, though in this sense he is not an *unveiler*, but a gleaner out of those that have done it, yet in this sense I understand him.

It might also be inquired, how he conceived that he should *unveil mysteries*, whether by setting them forth in words, or by some

but only through faith (for it is in him beleeve receiv) and taking it so, I acknowledge this first of them a most sweet, precious, and usefull truth, but this acknowledgement is too scant to beare the name of the *Mystery*, for whether men beleeve it or not: *He is the way the truth and the life; John 1. 4. 6. The Christ the Sonne of the living God, the Saviour of the World, the Lord of all, the head and Husband of the Church, That whosoever beleeveeth on him, may receive remission of sinnes, &c.* And this was declared before his manifestation in the flesh, by the Prophets *Isay. 28. 16. Acts 10. 43.* and the Apostles more fully and clearly have set him forth, both Iesus to be he, and that there is no other: *Acts 4. 10, 11, 12.* And as for the rubbish and mysts brought in by the Superstitious, exalters of Iustification by workes, blessed be God, they have been removed by divers of Gods servants before our dayes, and this part of truth more fully, & clearly held forth by many in our daies, then in his Treatise. who yet have not filled themselves the *unvailers*, though teachers thereof, yea, such the blessing of God, that very many, yea, some children under 14. years of age know and beleeve not only the negative, but that, and the affirmative part of this also, so that wee can no way count Mr. Garner, the unvailer of this *Mystery*, yea, wee cannot overlooke his evil drift in his pretence of *unvailing* this *Mystery*, even to vaile and cast a mist on 2 Cor. 5. 14, 15. John 3. 16, 17. and 1 John 2. 2. to hide (that he might deny) the extent of the grace of God, and his preparation in Christ for men, and tender to them, and to shut the doore against the greatest number of men, from having any right, or liberty to look to Christ to be saved, or any hope in so doing.

II. Mystery.

“ That Christ dyed for all, that is, for all Nations, or all kindreds of people, both Jewes and Gentiles, that so all Nations of the world might enjoy life, and salvation through the death of Christ, page 34, 35 and 124. though the latter part of his expression be very scant, and not as Scripture expresseth, yet this rightly understood without wresting is also true and usefull; but this sure was declared by the Prophets, and more plainly by the Apostles, *Luke 24. 26, 27. 1 Cor. 15. 3, 4.* And is taught by many; but his drift in pretending to unvaile

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this

this Mystety, is to cast a vaile on, 2 Cor. 3. 14. 15. and other places, as it full of darknesse, and equivocation, that hee might deny All. to be All, and call the smallest and fewest number in all Nations all Nations for which he hath no ground, nor when Christ first undertooke for mankind, were there such diversities of Nations; And as all were made of one blood; so in that Nature, he dyed, and rose, and when he rayseth them for whom he dyed, and rose, it will not be with such distinctions of Nations, kindred, and degrees, so that this is a very poore shift to evade plainc Truth withall.

III. Myst. 17.

That the grace of God by the death of Christ is more abundantly enlarged, and stretched forth then in former ages, page 98, 99. Those Mysteries of salvation under many shadowes, was limited only to the Jewish Nation, now by his appearing and suffering in the flesh; Those Mysteries are not only more cleare in themselves, as being wholly unvaild by the Sacrifice of himselfe, but also the benefit of them is enlarged farre, and wide unto all the Nations of the earth; who before had never heard of, nor knowne the sweetnesse of them. page 130, 131. The first saying is verily true, and the latter also, as it may be understood of the sufferings Sacrifice of Christ by his Spirit made knowne, and so its sweet, and usefull, and was foretold by the Prophets that it should be so, Isa. 44. Joel 2. and by Apostles, and others experimented and witnessed, Act. 2. & 10, Heb. 2. 14. And is so in some measure to this day; and it then wholly unvaild, why presumes hee to pretend to unvail, besides the benefit of the Death, and Sacrifice of Christ hath in some sort beene participated of, by all Nations from the beginning of the world, and still is, Job. 1. 4 5-9, 10. Act. 14. 17. & 17. 26, 28. And for tasting the sweetnesse of the choise priviledges manifested, and abundance of grace powred forth, it is hard for him to prove, that all and every Nation, and kindred, Among the Turkes, Tartars, Pagans, Indians, and Salvages doe taste thereof. Though the fewest amongst all, be not all Nations &c. Though his pretence of unvailing, be to cast a vaile on what the Apostles spake without vailing, 2 Cor. 3. 14. Act. 13. 47. 1 Job.

2. 2. & 14. 14. That he might limit the extent of truth delivered by them.

IV. Mystery.

“That Manna was appropriated by God to the Jewish Nation only, but this true Bread Jesus Christ, hee is not limited unto the Jewish Nation only, as that Manna was, but hee is sent of God to give life; everlasting life unto the Nations of the Gentiles, the Heathen, the World. *1. 101, & 102.* This he calls *A glorious Mystery*: But sure, had he understood it, hee would have exprest it rightly, and so I should have confessed his saying true; but as he hath exprest it, I know not well how to say, it is true; for its not proveably that Manna was restrained to the Jewish Nation only, for a mixed multitude went up with them out of Egypt, and they were not Israelites, or Jews neither by birth, nor circumcision, for then had they been counted the same; but how to understand a mixed multitude distinct from Israel, we see in comparing *Exo. 12. 38 & Neh. 13. 3.* And this mixt multitude, that also had of the Manna, and did first loath and murmur, did stir up the children of Israel to murmur, *Nu. 11. 4. 10.* Egypt typing the worldly state; If the fewest of all Nations be all Nations, as Mr. Garner would have us understand, how many Nations did then partake of Manna; let him tell us next. But againe, that Jesus Christ was, or is sent of God to give everlasting life unto the Nations of the Gentiles, the Heathen, the World, he affirms in his owne name, as if he were God; for hee hath no place of Scripture so saying, for though he give life to the world, yet everlasting life, he neither giveth nor was sent, or is appointed to give, but only to those that by the heavenly call are brought in to believe on him; who are therein chosen out of the world, and from among the Nations, and no Heathens then. *Joh. 3. 16. and 6. 40. and 17. 2 & 4,* yet sure there is a glorious *Mystery unveiled* in the Scripture, shewing all that was typed or shadowed by *Manna*, found and fulfilled in and by Christ Jesus.

1. *Manna*, was sent from Heaven; corne of Heaven; for which the People did, neither Plow, Sowe, nor reap, but it was prepared, and freely given by God to relieve the people in a

great strength: *Exod. 16. 4. Psalm 78. 24.* So Iesus Christ was not of mans devising or getting, but prepared and sent of God, that the lost world might be saved: *1 Peter 1. 20. Job 33. 24. Iohn 3. 16, 17. & Iohn 4. 14.* And the same may be said both of the Gospell: *1 Peter 1. 20. 23.* and of that light and mercy vouchsafed through him to men: *Iohn 1. 4, 9. 9.* how much more of eternall life given to Believers: *1 Iohn 5. 11, 12. Rom. 6. 23.* in with, and by Iesus Christ our Lord.

2. *Manna*, was both corporall meat in some sense, to preserve the naturall life for a season, that they might have time of repentance and seeking the Lord: *Exod. 16. 33. Psalm 78. 25.* and in some sense it was spirituall meate, being a type of Christ the bread of life: *Iohn 6. 31, 32, 33* an ordinance or medium, in eating whereof, they might have looked up to Christ and fed on him, and so shadowing the Gospell and Supper of the Lord, and other his ordinances, more clear mediums: *1 Cor. 10. 1. 5.* And it was one instruction to live by faith, and a probation whether they would or no: *Exek. 16. 4. Deut. 8. 1. 3, 3.* even so Iesus Christ is hee that gives life, light and mercy to the world, that they may have space and means to repent & come in to him: *Iohn 1. 4, 9. 9. and 6. 33. Acts 17. 24. 28. Col. 1. 17.* And he it is that hath given and giveth his Gospell, the supper and other ordinances, as spirituall meate and mediums in eating whereof, men believing might even feed on him: *1 Cor. 10. 1. 4. 15. 16, 17.* And he himselfe is that bread of life, *which whosoever feedeth on shall live for ever, Iohn 6. 48, 49, 50, 58.* And as all his Gospell, ordinances and mercies instruct to, so he himselfe leaderh those that feed on him to live by faith: *Gal. 3. 20.* And the teaching, tender, and offer of him is a probation of men: *Iohn 3. 18, 19, 20.* all this cleare in and by Christ.

3. *Manna*, was a healthfull and sufficient food, & spirituall meate for them all; all Israel and the mixt multitude; and common for them, so as their naturall lives were preserved by it, and they might have received instruction by it; in eating it to have looked to Christ that was to come, and learned to live by faith: *Exod. 16. 4. 18, 33. Num. 11. 4. 8. Neh. 9. 20. Deut. 8. 1, 2, 3, 16.* And yet with those that in eating this corporall and spirituall

meate

meat did not receive instruction to look to Christ, and live by faith; God was not wel pleased; but they perished, 1 Cor. 10. 1. but even so Jesus Christ is the saviour of All men, 1 Tim. 4. 10. and a sufficient Saviour for the World, John 3. 17. John 4. 14. and he hath a common salvation, Jude 3. His light & mercy extendeth to all, to preserve their naturall life and lead to repentance, John 1. 4. 5. 9. and 6. 33. Rom. 4. 2. His Gospell to be preached to all Mark 16. 15. and that, and his Ordinances, spirituall meat for all that come out of *Egyptian* darknesse, to the acknowledgement of the Gospell; that in eating such spirituall meat, they might come to Christ and feed on him, which those that in eating spirituall meat doe not, God is not wel pleased with them, Iud. 9. 4. 5. 1 Cor. 10. 1. 11. but to all that come in by faith to feed on him; he giveth eternal life, John 6.

4. *Manna*, was ground in a Mill, or beaten in a morter, and then Baked, fryed or foddren, and so was their meat to eat, Ex. 26. 23. Numb. 11. 8. So Jesus Christ suffered, and dyed for our finnes, and rose for our justification, and by the eternall Spirit offered up himselfe a spotlesse Sacrifice to God, and by vertue of all this, and nothing lesse then this, is he the bread of life, John 6. 48. 62. 63. and giveth life to the world, John 6. 33. and eternall life to those that in beleeving feed on him. John 6. 47.

5. *Manna*, fell and came down in and with the dew of Heaven, Exod. 16. 14. 13. Numb. 11. 9. Even so Christ was freely given in the love of God, John 3. 16. and all mercies extended through him, are fruits of his grace, Rom. 4. 2. But he himselfe is made known, and given to men in, and with the Gospell, 1 Peter 1. 21. 25. that is dew, Deut. 32. 2. 3. and by the Spirit that is heavenly Dew: John 15. 26. 1 John 5. 6. I say. 44. 9. 4. much more might be said, as, How *Manna* was gathered on the six daies, and not on the Sabbath, so Christ and his Gospell, to be imbraced in this life, or else he will not be found after; and how that as *Manna* was sweet to the tast, so Christ and his Gospell: but I forbear either further similitudes, or dissimilitudes, others have by the Scripture shewn them before. Mr. *Garner* mine or mine, so that he in this hath unveiled no mystery, but strove to call a vail on John 6. 33. 51. to obscure the

plainly appearing sense, and to make men beleeve that the life of the world, and the life of Christ, that eternall life he gives to them that in beleeving he draws out of the world, is all one and the same life: a grosse and absurd conceit.

V. *Mystery.*

“ That the reall manifestation and suffering of Christ in the flesh; his personall Death upon the Tree, was more wonderfull glorious and mysticall in respect of the declaration of the wisdom, power, and grace of God, which did more wonderfully shine forth in it, then either the promises or shadowes of his Death, so it was more wonderfull and glorious then those, in respect of the power & fruit of it also, which was the breaking down the partition wall, which was between Jewes and Gentils, it was the beginning of life, and salvation unto all Nations of the world, p 111, 112, 113 114 & 126 He calls it the glorious saving power of the Death of Christ, and surely I am ready to acknowledge the dying of Christ, precious, powerfull, glorious, &c. and the Death of Christ exceeding in power, glory and fruitfulness, and that to Gentils also: But this hath been unveiled by the Apostles, and is clearly held forth in preaching and writing generally; and so not unveiled by Mr. Garner; who hath rather veiled the plainly appearing truth, then unveiled the mystery in his expressions; for the Death of Christ was gloriously, and savingly powerfull, even before his actual dying, and that to mankind; and in Beleevers from Adam to Noah, and from Noah to Abraham, before there was any Nation of Israel distinct from Gentils; Heb. 11. 1-8. and when that distinction was, it did not limit the power of his Death to Israel, muchlesse did it limit it to the Jewes; it only limitted the enjoyment of the priviledges of the first Testament to them, and yet not so but that the door was open for any Gentile of any Nation, in submitting and comming in by Circumcision to be one people with them, they might enjoy, *Exod. 12. and 13.* though through the pride of the Gentils, this became a partition wall: And yet farther through Christ was much glorified, in being inabled to dye such a death, and mercy and truth met therein; yet the Holy Ghost speaketh of the

the personall sufferings and dying of Christ as of an abasement
Isa. 53. 2 Cor. 5. 2 1. Phil. 2. 7 8. and of his resurrection, as
 that wherein he was mightily declared to be the Sonne of God
Rom. 1. 4 and sayeth expressly, notwithstanding his denying,
 that if he had not risen, wee had been yet in our sinnes, and
 faith and preaching vaine: *1 Cor. 15. 17.* And that he is exalted
 to be a Prince and a Saviour &c. *Acts 5. 31.* and received (spi-
 rit) gifts in the man (for men) even for the rebellious also, *That*
the Lord God might dwell among them, Psalme 68. 18, and by this
 spirit making known, and applying the death of him that is ri-
 sen, that was once dead, and is alive for evermore, it is that his
 death is so glorious, powerfull, and saving in men, as is fore-
 shown; But Mr. Garner saith expressly, that to dye for men, and
 to gather them together in one, is one and the same thing, *pag.*
126, so that he doth but talke confusedly when he talkes of
 sprinkling, for blood-shedding and blood sprinkling are by
 this saying one and the same thing, so that here he vailes the
 mystery in Scripture unvailed,

VI. *Mystery.*
 "That Christ was fore promised to be a light in the Gentils,
 "revealing in them, and giving to them remission of sins, sal-
 "vation, life everlasting, through faith in Christ: *page 128* And
 "that unto all those to whom he is a light (which himselve
 expounded in many places to be all the Nations of the earth,
 All men, the World, the whole World, the Gentils &c.) he
 "revealeth himselve in them, drawing their hearts to beleeve
 in him unto life everlasting; *page 129.* This is the main and
 bottome matter, the grand mystery, and swaying and interpre-
 ting truth, which though in many places he puts down in his
 own name, yet he takes it for granted none will deny it; this
 streams through his Book from the beginning to the end, and
 is the ground of his forcing his private sense on so many places
 of Scripture, this is it led him to such expressions in his *unvail-*
ling Mysteries; This is it with which he answers Mr. Lamb's
 reasons; this is the maine matter and bottome prooffe for his
 confounding the distinctions at first, and for raising his con-
 clusions at last; and to speak as the truth is, if he have unvailed
 any

any one *Mystery*, this is it, but whether it be a *mystery* of truth or no that remaines to be tryed; for he hath brought no prooffe nor testimony for the truth of it, but his own affirmation, and Mr. *Knawles* approbation, and that is to light for prooffes; for we have no Rabby to take any point of faith from; for his own authority or testimony but only Christ, *Mat. 23. 8* nor are we to esteem any light in his sayings, that addes to, or takes from, or speakes besides, and otherwise then the sayings of Christ in the Gospell. *Isay. 8. 20. Gal. 1. 6, 7. 8. 9. Rev. 22. 18, 19.* Besides Mr. *Garner's* expressions are some-what harsh and dangerous, giving to much approbation to the opinion of those that will speak as gloriously of the death of Christ as he, and yet concerning Jesus that was borne in Bethlehem, he out of us dying and rising, and offering Sacrifice for us, and for a propitiation with God for us, and this made known to us, concerning that in his person without us, by word and Spirit and all efficacies thereof, are nothing but Christ after the flesh, and knowing him after the flesh; And they exalted a Christ, that is the Son of God, the Saviour, the propitiation, they say, and in every man, Dying in a man, and rising in a man, and this their happiness, when this in them is revealed to them; quite besides the Scripture, the next step to Atheisme; And Mr. *Garner's* expressions are come very neer to it; but to say the least in this expression of his *mystery* that with faithfulness can be said, he wrongs the Scripture. *Isay. 52. 15. and 9. 1, 2. Mat. 4. 14, 15.* That speakes of Christ personall coming to the Jewes, & preaching the Gospell to them, and that Gentils also might enjoy the same, As if *Zabulon* and *Naphtali*, because bordering upon, and in the way of the Gentils were Gentils, and as if the Gospell preaching by Christ, come in the flesh were not a great light among them, yea, no light, but only to those in whom Christ was revealed, giving them remission of sinnes and everlasting life; yea, he alters the language of the Holy Ghost, who speaking of the life and propitiation in Christ, and the Salvation in him as far forth shining and tendered in the Gospell, saith; It is for men; *John 1. 4. 9. The World; 1 John 2. 2. All Nations to the ends of the Earth. Act. 13. 47.* But speaking of the same received

lived and enjoyed, he saith it is in beleevvers that are borne of God: *John 1. 12, 13, and 3. 3-5-16. a people chosen out of the world and not of it, John 15. 19. & 17. 14. redeemed unto God out of every kindred, tongue and people, and Nation: Rev. 5. 9. yea, he contradicteth the very testimony of the Holy Ghost, that saith of the life of Christ, John 1. 4, 5. It is the light of men, and the light shineth in the darknesse, and the darknesse comprehendeth it not: But this man saith, he is a light of, or to none but those in whom he revealeth himselfe, and draweth their hearts to beleeve on him, and so also denyeth the doctrine of Jesus Christ; John 3. 19. that saith; This is the condemnation that light is come into the world, and men love darknesse &c. and hate the light; which this man denyes, saying, that Christ is no such light to any, that they may take offence at it, or so as they may for that be condemned, for if he extend any light, they beleeve, &c. surely our Saviour said well, *Mat 6. 23. If the light that is in a man be darknesse, how great is that darknesse!* And so if Mr. Garners grand opinion and most esteemed truth and *Mystery*, that must season all the rest, be filled with so much darknesse, no marvell his whole Treatise be full of darknesse: To conclude his *mysterie* with his affirmation concerning Jesus Christ, being a light to the Gentils &c. "That mystery was not in being till Christs manifestation and suffering in the flesh, page 115. and 123. and 121. I confesse this is mysteri ally exprest, and had need to have been better explicated, that it might be acknowledged true, for certain the word, the Sonne of God; that is the Christ, in whom is all the mystery of God, and the life in him, that is the light of men was verily in being before he tooke flesh: *John 1. 2, 3, 4. 14 & John 1. 1. 2.* yea, and the calling of the Gentils was fully in the Scriptures of the Prophets, though the flesh of Christ and his actual and personall death, resurrection, and Sacrifice, was not so in being, till acted, and then the mystery concerning Gentils conversion, not made known in his dying but by his Spirit after his resurrection and ascension, *Acts 2. and 9. and 10. and 13. &c.* So that in all this view of his expressed *Mysterie*, one may clearly see, that 1. he hath only pretended to, and boasted of, but not availed any *mystery*. 2. He was out of his place, and*

and out of the way of Christ and those taught of him, to pretend and assay to talke of the high and deep mysteries, when he is discoursing of the beginning of the Gospell of Christ, the foundation of repentance to draw in unbelievers to beleve, and help forward the weakest: Christ and his did not so: *Ioh. 1. 22. 1 Cor. 3. 1, 2. 2 Cor. 3. 12. and 4. 2. Heb. 3. 21.*

3. He tooke a wrong course to discover *mysteries*, in that he strove to find them in, and fetch them out of such words as, *All men, All nations, the world, the whole world*; It had been more seemly to have done it in, and out of the names and titles of Christ and his members, as Jesus Christ our Lord, the Sonne of God, the Saviour of the world, *Emanuel*, the seed &c. though indeed the mysteries are unveiled in full sayings of the Gospell.

4. He wrongs the sayings of the Gospell, in pretending as if the sayings therein about the foundation, and things absolutely needfull to salvation, were darke and full of mysterious equivocation, as his own sayings are, that so he might have his fancies admitted and received for truth, as is shewn in this reply.

5. In all his acknowledgements of truth, he hath come short of those that have gon before him, if not of those he opposeth, let their writings testify.

6. In all his pretence of *unveiling Mysteries*, he hath misfed the very mentioning of them, as Scripture doth, which are plainly *unveiled* & set forth therein, & yet in such words of wisdom and truth (without any equivocation) as by reason of the vail over the heart, till it turne to the Lord, none clearly see, prize, or understand, without some spirituall illumination, and operation of the Holy Ghost, that turneth the heart to the Lord, and giveth both the eye to see, and some experimental tast thereof: *2 Cor. 3. 17. 18. As,*

1. The freeness, riches, and glorious love of God in the gift of his Sonne, and the reconciliation wrought, and hope laid up in him, this shining through the death of Christ upon the heart of a man, so as when a man is found in his filth and crumity, and sees nothing in himselfe, to difference him from others, or encourage him to looke to God; yet such the power of his death
when

when this love is commended through it, and the power of the love through it commended, as it pulls a man from out of himself, dependances and delights, and from the worlds state, way and fellowship, and reconcileth him to God, enabling him to beleeve on Christ, renewing the heart &c. *Rom. 5. 5. 8. 10. 11. Tit. 3. 4. 5. 6. 7.*

2. The speciall interests, priviledges, and gifts confirmed on these that are so brought in to beleeve, even all the priviledges of the new Testament, even the holy Spirit to mind them of Christ, and teach them the things of him, and write his mind in their heart; to lead them, indue them, with gifts, make them usefull &c. *Iohn 1. 12, 13. and 14. 16, 17, 26. and 16. 13, 14, 15. 1 Cor. 2. 9, 10. 11. Heb. 9. 14, 15.*

3. The intercourses of love; the streams and springs, the secret hints of light, & whispers, the communications & receits, between Jesus Christ & the heart of the Church, or souls of unfained Believers: *Can. 1. and 2. and 3. and 4. &c.* In all which, is some experimentall knowledge of that great mystery, *God manifested in the flesh &c.* These are mysteries plainly declared, and evidenced in words of truth and wisdom, that are a light, yet rightly known, discerned, and prized of none without the spiritual teaching of the Holy Ghost, *1 Cor. 2. 8. 15.*

7. He hath come short of expressing those mysteries, or that mystery he hath most busied himselfe to *unvail*, which also though with brevity, is more plainly and fully exprest in the Treatise that is by him opposed, as may be there scene in chap 14. page 78. 81, 82, 83, 84. And O that he rightly knew this mystery as it is unvailed; That the Gentils should be fellow-heires, and of the same body, and partakers of his promise in Christ by the Gospell: *Ephes. 3. 6.* By circumcision, and being endeered too, and made one with the Jewes by Mosaicall observances; It was not doubted, by any of the Beleeving Jewes in the primitive times. But without this, and only by the Gospell, this was not so known before now what was their inheritance, what was their body, how did they partake of the promise; did not the Word, Oracles, Covenants, and services of God belonging to them, and to their children, *Rom. 3. 2. & 9. 4, 5. Acts 2. was*

not in their body, *Israel*, and the *Israel* of God, the outward, and the inward Church, had not they heires in hopefullnesse, and heires indeed, were not their Infants disciples: I conceive, They that know the Gospel and this mystery, well, would not deny the Infants of profest Believers, to be received into the Church by Baptisme with water, nor renounce that to take up another. And yet it seems strange to me, that any of the same faith and judgement with me in the Gospels, should be of the same opinion, and yet chuse with him about the Ordinance of Baptisme. But I love them in the truth we beleve, not the lesse, nor shall shrink from witnessing it, because he hath joyned me in his Treatise with them, nor like his cause the better. And in answering thus farre his whole Treatise is answered, and in the Treatise he opposeth, particular answers may be found at large, which I will not again transcribe. Mr. *Lamb*'s Reasons abide, and are so weakly answered, that more then is said need not be said, and if it were, Mr. *Dee* or he, I question not have, or wil do it, only this I say, by such waies and dealings with the Scripture, as he hath gon in, if it were received, any heresie may be countenanced, and all the grounds of Religion denyed, and Paganisme, or Atheisme ushered in, give but way, under pretence of *unveiling Mysteries*, to deny the sayings of the Scripture, to have the sense they import, for another sense, by other words to be brought in, and whether then may one be drawn from one to another till they come to nothing, wherefore my desire is, that all men would heed the Scripture, and take heed to the plain sayings of the Gospel, and suffer the Grace of God appearing therein to improve and take us off from every folly, and to inamour our hearts with God and Christ, and so carry us to live by faith, and walk in love, as the Gospel of Christ direteth us.

And know, that Gospel is true and good in all it saith, and that of for, or to every one, Oh far be it, that any called Christians, should make the Gospel of Christ like the Lotteries of some men, in which are more blanches then prizes, and where men must chuse such at an adventure, and such as declare it, found it before all, not knowing to whom it belongs, let it light where it will, nor as Mr. *Garner*, that sets forth such, and so many,

many workes of the Spirit in a man to know Christ dyed for
for him, and must call on men first to forsake vain confidence,
and turne from their evill wayes, and then beleve, and saith no
propitiation, no life that is perfect in *Christ* for men, til by belie-
ving it be in them, & yet unsayeth again, and cryeth down eve-
ry thing in a man, to be as a preparation to beleve; In which he
doth well, but his doctrine affords no ground of faith without
it. For upon what ground should any man forsake vain confi-
dences, and evill wayes, and then beleve, if there be nothing true
in *Christ* for him before he beleve, surely if this be not a sandy
or airy foundation, no other can be so: But know that the Gos-
pell is good newes for, & to every one to whom it comes, which
could not be (how glorious soever) if not true, and true it will be
found to all, so as if they doe not receive it, and suffer it to save
them, it will be their judge, and send them without excuse to
condemnation, whence even such as refuse the tender, are wil-
led to be sure, the Kingdome of God was come nigh to them,
and that the word they refused to suffer to save them, shal judge
them: *Luke* 10. 9. *11. John* 12. 47. 50. *Thes.* 2. 10. 11, 12. Wherefore
take heed that none of us refuse to receive the love of the truth
that wee may be saved; but attend and yeeld there-too; and be
not deceived, *God, Will not be mocked, nor suffer Mr. Garners*
Mysteries deceits, though approved by Mr. Knowles, to keep,
or withdraw us from beleefe and obedience to the Gospel, and
sayings of *Christ*; And so I forbear any farther following him,
in any farther discovery of his errors, absurdities and slanders,
only intreating *God* for the sake of *Christ*, to give both him
and mee, and every of us, more light and understanding in, and
hearts more submitted to the truth of *God* in *Christ*, that so
we may rightly speake it, and walke in it, and so prayeth his
friend, and the friend of all that love the truth, though differ-
ences in some circumstances be found in expressions, or walk-
ing.

Thomas Moore.

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A REPLY TO MR. T. W. HIS pretended Confutation of T. M.

WHAT there was value, and worth enough in Christs death (in regard of the sufficiency, and excellency of the price) for the redeeming all men in the world, is granted on all hands, saith Mr. T. W. He hath fairly granted, if fairly expressed; for it is in the expression doubtfull to my understanding in what sense hee takes Christ his Death; whether simply for the Act of his Dying, as some of his after-sayings, page 4. l. 3. last and else-where give occasion to thinke he doth. But the Holy Spirit by the Apostle tels us, *If Christ bee not Risen*, believers are yet in their sins, saith vaine, preaching the Gospell vaine. &c. *1 Cor. 15. 14. 17.* or whether he means it of the vertue of his blood, Dying, or Death, as he is risen just, and ascended to heaven with the vertue of that his own blood; having by the eternall Spirit offered himselfe a spotlesse Sacrifice to God, and obtained eternall redemption, *Heb. 9. 12, 14.* And if he take in all this, as I suppose he will exclude no part thereof. And though all this be oft enclosed in the expression of Christs Death, *Rom. 5. 10. Blood, Rev. 1. 5. Ransome, 1 Tim. 2. 6. Sacrifice, Heb. 9. 26.* Yet I suppose, in our blessed Saviours acting of these he will allow Distinctions considerable, betweene Christ, his Dying, and Rising, and Ascending, and offering himselfe a Sacrifice. Though our faith without any separation looke at, and receive all as one; But the questions here to bee answered for right understanding his meaning are, first, with whom Christ had to deale with God or with men, I yet suppose he will confesse that in acting all this hee had to deale with God, and that he in all this gave the ransome, offered the Sacrifice to God, and made the Atonement with God, *1 Tim. 2. 5. 6.* Secondly, For whom Christ did this, and presented his

his Death, and offered his Sacrifice to God; and I am loath to conceive otherwise of him, but that he will confesse, it was for men, though he answer in speaking of his dying, or laying downe his life, *say 24. 30.* That redemption belonged to *Paul* not as a man; but as an elect vessel: A secret indeed; nowhere as redemption was effected by Christ in his own body. Set forth in the Scripture, which tells us, *That all are by nature dead in trespasses and sins, under sin, &c.* without difference, *Rom. 3. 8. 9. 10.* And that Christ dyed for the ungodly, and unust, and for our finnes, and surely men are ungodly and unjust, and sinners as they are men, and not as they are elect vessels, *Rom. 3. 10. 20.* But that it was for men is evident, *1 Cor. 5. 11. 14. 15.* *1 Tim. 2. 5, 6.* Thirdly, for what Christ thus gave himselfe to God, whether for this; that for, and upon this very gift, men should be at peace with God, one with him; and God now without any more done take all stone out of them, or from off them, and so all punishments and deaths, and fill them with eternall life, embracing them as sons in his delightfull love, or whether it was for this; that for, and upon that very gift, Jesus Christ might have the dispose, and be the Lord of all; *Rom. 14. 9.* *Phil. 2. 7. 9.* And be the Saviour of the world; *1 John 4. 14.* *1 Jo. 4. 9. 6.* And the propitiation for the finnes of the whole world, *Joh. 3. 2.* And be filled with authority, power, and spirit to preserve men and creatures for their life, and to use means, and send forth spirit in the means to move men to repent and seek the Lord, *Matth. 28. 18.* *Phil. 2. 8. 9. 10.* *Psalm 75. 1. 3. 6. 10.* *Rom. 2. 4.* And to be the Judge of all, to absolve all that by his grace in the means are prevailed with to believe on him, *Mat. 9. 6.* *Act. 10. 43.* And to condemn such as hold the truth in unrighteousnesse, and so persist in their impietie, unbelief, and rebellion, *Joh. 1. 18, 19.* *Psalm 68. 18. 21.* And that being thus made perfect, he should be the Author of eternall salvation to all that obey him, *Hebr. 5. 8. 9.* And throw into a second death all that rebelled against him their right and lawfull Lord that bought them; and abolished the first death for them, *1 Pet. 2. 1.* *1 Tim. 2. 10.* With the Devils also for that they usurped to deceive, and draw men to rebell against his government.

Now whether of these wayes, Mr. T. W. will answer this question;

Sign: Charity bids me make no resolution, because if he should answer the former way, as his writing gives occasion to suspect; then I know no full or plaine sentence of Scripture to expresse, or countenance his Answer with; nor can I understand, how he can free his saying from charging God with injustice, for receiving a sufficient price, and detaining that for which it was given, in suffering such, as by such saying ought to be freed still to be born under guilt, and defilement of sinne, and to remaine many dayes under the power the darknesse and sinne, and Satan, and afflicted with punishments and death; nor can I see how he will avoyd derogating from the great mediation, and exercise of the High priest hood of Jesus Christ, which Scripture shews to be *at the Right hand of God*, and by vertue of his Death and Sacrifice offered to God wherefore I will not so conceive of his meaning, but if he Answer in the latter, though it be with more apt, and fit expressions then hee granteth all that *T. M.* hath laboured to maintaine for how else will he understand the sufficiency of the death of Christ, wee are not questioning, what is the sufficiency of God the Creator, as Creator; The Death, Resurrection, and Sacrifice of Christ is certainly a creature, though such as in which the Creator is yet as Christ is the first borne of every creature; The first borne from the dead, the second man, made a quickning Spirit; so all this in him a new creation; now how there should be a sufficiency in any created being, though possessed with God for redeeming any, for which there neither is, nor ever was any intention, or will of the Creator, I cannot understand indeed if he had said, it might have been sufficient, if God had so willed; I might, and would have spared this & given another Answer: But he plainly confesseth, There was value and worth in Christs Death (in regard of the sufficiency and excellency of it) for the redeeming all the men in the world; And if there was such value and worth for sufficiency in it, it is so in it still (compare *John 1. 4. 5.* with *1 Joh. 1. 1, 2, 3.*) *The Word of the Lord endureth for ever, Isay 40. 8. 1 Pet. 1. 24, 25.* And we are to follow those the end of whose doctrine and conversation is, to set forth *Iesus Christ, The same yesterday, and to day, and for ever, Heb. 13. 8.* And so whosoever misse, it is for

not receiving the tenders of it in the meane; *Prov. 1. 23, 24. &c.* So that Mr. *T. W.* in this saying hath secretly granted that which he openly opposeth; but yet he saith, whether Christ in Gods intention, and his owne performance so payed a ranfome for all, and every particular man, as thereby to make satisfaction, and procure reconciliation with God for them, is the thing in question: This *T. M.* undertakes to prove, saith Mr. *T. W.* He means not that *T. M.* goeth about to prove that this is the thing in question, that rests for himself to prove; But that *T. M.* undertakes to prove this thing that is in question; but he should either have put downe *T. M.* his owne expressions, or else not after have slandered him, *p. 3. 1. 5, 6, 7.* saying, That Christ intended to reconcile all men to God by the reconciliation wrought in his body with God for men; which, saith he, are *Tho. Moore* his owne words; but as hee hath annexed them, they are Mr. *Tho. Whisfield* his owne surmises: And therefore seeing he hath not set downe the question either as Doctor *Davenant* did, To which I yeelded in my Booke, nor as I there expressed it, nor kept close in his Treatise in answering to that hee expresseth as mine; I must a little open the businesse, before I yeeld him this to be mine; And so I confesse my selfe to conceive that I understand and beleve, that in the beginning God made one man, a living soule, and that he made him righteous, and a publike man, *Gen. 1. 26. 27. 1 Cor. 15. 45.* That he made them superiour, and inferiour, male, and female, fit for increase by generation, and called their name *Adam*, *1 Tim. 2. 13. Gen. 1. 27. &c. 5. 2.* And that God at the first created all men in this creation of this man, and made all men righteous, in making this man righteous, *Eccles. 7. 29.* So as what this *Adam* was in this publike place in which he then stood all men were in him, for he was all men; and what God adorned, and furnished him withall, he did it in him to all men: And the oportunity of eating of the Tree of Life; with the charge not to eat of the tree of Knowledge of good and evill, and affirmation of Death in dying to Dye in the very day he should eat thereof; given to this man was given to all men in this man; And this publike man eating of the fruit of the forbidden tree; he sinned, and so lost the

the Image of God out of his heart; and fell under the guilt, and power of sin; and so under the power of the Law and of death, &c. And what he did, all men did in him; so as in him all men sinned, and fell, *Rom. 5. 12*. And the Almighty converting him of sin; convicted all men of sin, so that by this one offence, or the offence of this one, unto all men to condemnation, that is, on all men in a publique man; yet not at the first on them as individuals, and particulars, yet so as all the individuals, when ever they come forth by prepropagation from him, as they are of him in that Nature they partake of, and are under the guilt, and partake of the same misery in bondage to law, sin, and death, *Rom. 5. 19. Ephes. 2. 1, 2, 3*. So that by reason of the sentence gone forth from the Almighty, *Genes. 2. 17*. (more unalterable, then that of the *Medes and Persians, Hest. 3 & 8*) Truth and Justice required a present imposing of the execution of that Death and curse, which is the first Death according to the just judgement of God, without a mediator, and that all men must have perished in; if God had not found out a remedie, for without shedding blood, no Remission, *Heb. 9. 22*. But now this I beleieve; that as God in his purpose of making man, did see that man would fall: So in his purpose, and Councell he provided the remedie in his Son before the world was, *1 Pet. 1. 20*. And presently upon the fall in the very same moment this businesse was done and acted, in respect of agreement, conceipt, Tender, and acceptation betweene God and Christ the Sonne of God, to take into union of Person the nature of man, to be made flesh, under the Law, and beare the imputation of sin; and so to dye, and rise, and offer sacrifice for man, which God accepted, and so filled him in the nature of man with all fulnesse of grace and truth: so that here is a propitiation, life from the dead, and a new creation in; And a new heaven, and earth for this second Man; And spirit to quicken, &c. *Psal. 40. Heb. 10. 5. 10*. So that here are two men, two *Adams*, the first, the last, *1 Cor. 15. 45*. &c. So that the vertue of the Death, Resurrection, and Sacrifice of Christ was from the beginning, so as thereby men were either saved, or left to the judgement of Christ; Though the fruitfulness thereof was neither so apparant, nor abundant till it was really

acted in our nature by Christ: *John 1. 1-17. John 3. 1, 2.* so that there is no Divinity in this Argument of Mr. W. That because many were damned before Christ actually Dyed, therefore Christ dyed not for them, *page 4. 36, 37. page 11. l. 4.* hee might as well have said many were saved before Christ actually dyed, therefore he dyed not for them: But passing such Arguments as of no force to enlightened beleivers, Scripture sheweth us two things wrought by God in the gift of his Son, and obtained of God, and effected by Christ, by vertue of his Death, Resurrection, and offering himselfe a Sacrifice to God, and receipt of Spirit in the man: viz. 1. A supplantation of the old or first creation for a time, *Psal. 75. 3. Col. 1. 17. Heb. 1. 3.* In which there is both time, and space given that men might repent and come in to their Lord, *2 Pet. 3. 9. Rev. 3. 21.* And also meanes and some motion of Spirit to lead, and move to repentance, and seeking the Lord, *Rom. 2. 4. Act. 14. 17. & 17. 26, 27. Gen. 6. 3. Psal. 68. 18.* And 2. A new creation, in which is pardon, Peace, justification, life from the dead, or eternall life, and inheritance, *Revel. 21. 5* which all that by grace are brought into union with Christ partaking of, *2 Cor. 5. 17.* Here in this life in spirit in a first fruits, *Rom. 8. 10. 23.* In the Resurrection in fulnesse both in soule and body, *Phil. 3. 21. 1 John 3. 2.* Now in these two men, the first, and the last man, all men are considerable; The first a naturall man; The second a spirituall; In the first difference of sexe, and degree; In the second, not so. The first fallen: The second having undertaken, hath restored that fallen nature: And thereby preserveth the first with that creation for a time, so as generations come forth from him, the distinctions of sexe, and degrees remaining preserved, and ordered by him for the time, and hath also a new creation for all that come forth of the first *Adam*, and by the means he useth come in to him; But as none come in to the second *Adam*, that came not forth of the first; so none come forth of the first *Adam*, whose nature the second hath not taken, & for whom he hath done nothing by w^{ch} they might partake of him, and for refusal thereof be justly judged by him: but these two *Adam* are not both naturall to have their severall posterities by generation. The second is a spirituall man,
and

and his seed is of such as come in to him by regeneration; It was therefore something unfavoury, and of no force to prove any thing, so to expresse his comparison, and the opposition of the two *Adams* with their severall posterities, and then mention the supposition of a third, *page 68. line 17. 18. unless Mr. W.* could shew a posterity comming forth of the loynes of the Man Christ, or a Generation comming in to him, who never came forth of the first *Adam*; and so were first of his posterity : But to the businesse as I am helped to understand ; but by Scripture, and also by reason subdued to beleve God in his owne sayings.

If Jesus Christ in the beginning did by his consent and agreement with God his Father become the second Man, the last publique Man, and so under-tooke for the first man, the first publique man, who was all men : Then he under-tooke for all men, *Rom. 5. 12. 14. 1 Cor. 15. 22. 45, 46, 47.* If he took the nature of the first *Adam* that was all men, and not only a part of that nature, or some part of the nature of *Adam*, but the whole nature of whole *Adam*, then he took the nature of all men *Luke 3. 23. 38. Act. 17. 26.* If Jesus Christ became under the Law, and stood in the stead, and bare the sins of the first *Adam*, and dyed for his sins, in whom all sinned, and fell under Law, and whose sin, was the sin of all men : Then surely, hee was made under the Law for, and stood in the stead, and bare the sins, and dyed for the sins of all men ; Though the gift in, and by Christ exceed the offence, *Rom. 8. 3. Gal. 3. 3. 4. Rom. 5.* And if Jesus Christ took not on him the difference of sexes and degrees, or any of the excellencies, or furniture of the first *Adam* ; but only the nature, which was one in both sexes, and each degree ; Then he came, and dyed for all men in both sexes, and every degree, not so much respecting sexes, or degrees, as the nature of men for whom, and for whose sins he came, and dyed, and so for them, as men, ungodly, and sinners, and not as elect vessels, and a holy generation, though to make such ; and even from the roote and beginning of all it is evident ; That Jesus Christ the second publique man undertook as the second man ; A publique person for the first man a publique person, and so for all that

were in him, and by propagation to some of him; that they might not perish in this first judgement and death, but to be given him into his dispose; to preserve alive a time; that they might live to him in his life, and after death to raise them, and bring them alive before him, to be judged by him, in another judgement to another life, or to another death, according to the Gospel: *Rom. 14. 9. 12. 2 Cor. 5. 10, 11. 14. 15. Phil. 2. 7. 11. Rom. 2. 16.* and so the holy Ghost, teacheth us to understand the businesse, saying, *As by the offence of one, unto all men so condemnation, even for their iniquities, of one unto all men to justification of life: Rom. 5. 18.* that is, as is aforesaid in the other, in the publicke man that undertooke for all men, and that so as their lives are preserved a time, and the old creation for them, that such as come into him by the meanes he useth, while he preserveth them in this old creation, may partake of the new creation in him, and such as perish in rebellion against him, may be brought to another judgement, and sentenced to a second Death. And so, & in this sense, Jesus Christ hath dyed, and given himselfe a rancome for All men; so as he hath made an atonement with God, and is himselfe become the propitiation for their finnes, that it may be declared or testified in some fruites of his goodnesse, to lead to repentance and seeking the Lord, that so such as are by grace brought in to beleeve, may be reconciled unto God, and receive remission of finnes, and eternall life, and those that perish in refusall and rebellion, be justly sent down to a second Death, which is a foundation and ground of, and motive to repentance, faith, and obedience for all men, set forth in the Gospel; shewing in all this, their obligation to Christ, with encouragement to come in to Christ, and terrour to all that rebell: If Mr. T. W. his expressions may be taken in this sense, it is yielded as a true report, or else not for this is that which Mr. T. W. opposeth and which T. M. endeavourerth to shew proved in the sayings of holy Scripture, for otherwise to prove, he is still lesse; being no Linguist, for knowledge of divers tongues, no Arthist in Logick, either according to *Aristotle*, or *Ramus*; nor learned in *Philosophy*, either morrall, politica, or naturall, either *Epicuri-*

an. *Pythagorean, Stoicke, or Platonist*, or were he, yet he could not thinke meet by these, to square, mould, and prove Divinity; but only what God saith in his word. as he is helped to understand, he desireth to beleeve, and takes his sayings to be prooffe enough; and of more worth then all the reasons and arguments of men against them. But Mr. *T. W.* saith, that for prooffe *T. M.* makes use of three things; which he makes the principall ground of his Doctrine.

That which he takes the first ground for *T. M.* his prooffe is, The distinction between the Redemption, reconciliation, and salvation; which Jesus Christ effected in his own body with God for men, and that he effected by his Spirit in men God; this saith Mr. *T. W.* is not agreeable to Scripture, To which I answer, I have been so told by such whom he reproacheth, as lay-preachers, but not by any profest Divines, before I read it in Mr. *T. W.*

2. This distinction, and foure more, one about the distinct ends of his death, another the distinct manner of mentioning those ends; another about the divers waies of propounding his death, and another about the difference of the extent and force of the same word in Scripture; I used for clearing the businesse in stating the question. But seeing so many of those he reproacheth as lay-preachers, affirme them my proofes, and now it is so affirmed by two Clerks professed Divines, though of contrary judgement and practice, let them so stand, each of the five distinctions being of the like force to prove, and foure of them not faulted by Mr. *T. W.*

3. This distinction he faulteth, is in the Treatise shewn expressly in the Scripture there quoted, page 2. to 14, 15. and nothing there disproved in any quotation, but remaineth full enough to answer all he hath said to fault it, besides the distinction, and that which it now acknowledged a prooffe for, are both shewn in that Treatise, and in the first part of my answer to Mr. *Garner*, to be plainly set forth, and proved in the Scripture.

4. His way of faulting the distinction, is by framing reasons and calling Scripture to make a consequent with though I hope he will not justifie the Saduces so reasoning from Scripture,

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Mat. 22. as divers in our dayes also have done, to deny the resurrection of the body. But this with all that followes in his lessons is answered, and the abuse of Scripture therein shewen before in that Treatise, in divers places, to which he hath said nothing and again in the first and third part of the Reply to Mr. *Garner*, so as for answer no more needs, but only I desire the Reader to peruse the same, though the Reader of his may see.

1. In his first reason, much weaker, for whatever reconciliation be wrought with God in Christ by his Death, yet no men are reconciled to God, but by the spiritual application thereof, where the love of God is there through commended to the heart, which stays the enemy there, and reconciles to God, in respect of the atonement, whence the words, *while we were* &c. and being now justified, and we have now received Atonement: *Rom. 5. 8, 9, 10, 11.* The *Gentiles* were enemies in their minds, by wicked works in which they walked, after Christ had dyed, yet, and made peace in presenting the virtue of his death before God also, and by application of this were after reconciled to God: *Col. 1. 20, 21, 22, 23.* Besides, he is not able to prove, that the Death of Christ is a greater work then the resurrection of Christ, nor that the reconciling to God, by love commended through the death of Christ, a greater work, then the further saying by the power of the Spirit of life, by which he rose from the dead, which sounds harsh to *Ephes. 1. 17, 19, 20.* though his so saying acknowledgeth the distinction.

As for his altering the Text, *Rom. 8. 32.* it may be said, God doth not give all sin glorified Sinner to him, but having delivered him up for us all, it is not said, how shall he not deliver up all things for us, but as he said, if he give him to us (who was delivered for us, and is our debt, right and posse &c.) how (saith the text) shall he not with him (in giving him) freely give us all things, which makes nothing for Mr. W. his Reason.

2. His next reason is answered in the Treatise opposed, and in reply to Mr. G. Its no where said, that the world hath Redemption through his blood, nor that God will not impute sin

Christ also; and that by reason of his ransom. *John 3:13*
 That which he saith in the second ground of *T. 42*, proof
 is. A distinction between a common salvation, which Christ
 hath purchased for all, and a special salvation, which he hath
 purchased for *elect*; this is the first distinction, and answer
 that so learned *Smith* and *profess* *divine* professing The ter-
 mination of my Book, should under his hand affirm such a
 thing: For, *John 3:13* *He that will save his soul, let him deny himself, and take up his cross, and follow me.*
 I was about the first distinction still, and coming to
 that of the second branch, the redemption, regeneration,
 and salvation, which by his Spirit descending, and apply-
 ing, the former he worketh inwardly and secretly, both he was
 fitted for it, and how he proceeded to effect it, in which I
 shew, how the Scripture sheweth the common salvation, in
 which all the *elect* are saved, and tender to all men toward
 the special, and so there is a special salvation, all which
 I speak of purchase, but dispensation, which *Smith* *Mr.*
 could not but see; and why he hath altered the business, and
 misreported my sayings, let the reader judge.
 I do not conclude for profit, carnally, and worldly of
 Christ, as if he were not the Saviour, and author of salvation;
 but only a partner of it, only a bargain-maker with God, a
 purchaser of some things for the Father to give to another; I
 believe him to have purchased, and have all into his dispose
 so as he hath power to forgive sinners, and to give eternal
 life and is able to save, and able to destroy; yea, the Fa-
 ther doth nothing without him, but whatsoever the Father
 doth, the Son doth the same, and God would have all men ho-
 noure the Son as fully honour the Father. *John 9:35*
 This second of his reported my grounds, being his own
 framed position, to answer it is meet himselfe deal with it,
 and not I, on whom it concerneth not; and what concerneth this
 business of mine, is already fully and largely answered in the
Tracts, which became him to have answered; and not to flye
 that, and frame positions and objections, as him best liketh,
 and as he conceiveth live answers might best answer, and yet there
 is still farther answer to all he saith in this Reply to Mr. *Garnet*,

in the first part, on *Hebrews* 9. 2. though for the common salvation mentioned, *Jud. 3.* though that placed the place after this saying: The faith of this common salvation, is as the opening the doore to the speciall *Hebrews* 12. And so gave no occasion of his, if salvation be taken in a speciall sense for I desire not to take any part of the salvation wrought by Christ in his own body, or extended by virtue thereof to men in a carnall sense, but spiritually, in regard of the salvation, because it comes from the Lord the quickning Spirit, and hath evidence, and motives in it to spiritual growth even after it, which is in preservation of the old commandments more than that which exceeds, and hath its end and end towards eternal life, though it be not eternal life which is the speciall, but what salvation is meant *Jud. 3.* which is the common, in beleeve whereof the speciall is required, and the speciall only, I have the Reader for answer to consider *Hebrews* 12. 2. of the type some destroyed, as the saved, and for the sanctification &c. mentioned, consider *Hebrews* 12. 2. for whom surely he prayed, and was as diligent as for the other Reply I make not. Least I should occasion his answer become silly.

And for his saying the salvation no larger than the faith, and because the faith of the salvation is not given to all, therefore the salvation was no farther common than to them that had it: his undertaking to be a Minister of the Gospel to many in *England, Lincolnshire, and Tormouth*, who at that time had not that faith given them, doth confute his saying, though one might also say, there is more in the salvation wrought by Christ both common and speciall, than any words in doctrine can fully set forth without divine Spirit to discover, or will be fully manifested: till no more need of such mediums as see through, whence that *1 Cor. 13. 12.* and more than our faith can fully apprehend, and for more than at that time had, or yet have that faith, and for that the faith of *1 Tim. 4. 10.* It is his life divinely spoken, and I am sorry it hath been declared by his pen, viz. that these words are not spoken of the second person of Christ as Mediator, but of God, by whose pro-

rest that followes, it fits answered here page 3. But when the
 wisest of men will persisting to teach what must be wisdom
 in Christ, w^{ch} are not like to judge a right of any thing; nor
 will wisdom or reason be found to be in vain, of such as are
 by him judged, to be a second death, which I have writ at large
 in the discourse of the precious blood of Christ. chap. 11. v. 11.
 And for his objection set down as mine, Christ death is not in
 vain for those who are damned; for hereby they are freed from
 original sinne; this is neither my opinion nor faith, nor any
 such thing in my Booke, surely it I should say, he was non-
 sense, to give a faire answer in reproving what was there said;
 and so devised this objection, that he might have to such as
 never read my Booke, as if I held it; and so might seeme to
 them to have confuted me, when he hath done nothing lesse;
 though all his answer to it, if they were bent against Christ his
 dying for all men, they are as much against his dying for any
 as for all.
 And I shew that he puts as my objection, quoting page 39.
 Christ death is not in vain, though all be not saved, for he dy-
 ed to make them savable; and to open a door that they may be
 saved; in this also, he wrongs me both in word and sense; could
 not such a one as Mr. *Whitfield*, have answered my sayings,
 without framing them into a mould fit for his own turne, the
 one halfe of his saying, none of mine, and the rest altered,
 which also was not brought in to such an end, as he that reads
 chapter 7. may see, and my words are in page 39. That Jesus
 Christ hath, in dyed for every man, that he hath redeemed all
 mankind & satisfied Gods justice & is become the propitiation
 for the finnes of all men, and hath made them savable, and o-
 pened the door that they might be saved; and is so faithful and
 able, and such such meanes, that whosoever perissheth, it will
 be through their own fault, and to the same purpose more larg-
 ly before page 36. and before that after an explication of the
 business, page 11. that as he hath in himselfe so saved all men;
 so being offended, he doth by verue of his death, and the re-
 demption wrought in himselfe, u^e such meanes, and in some
 seasons to put forth spirit therein that he makes all savable, so

as there is a possibility in, and through him, and possibility with him, for all men to come in to him, to believe on him, and in believing to be eternally saved. *John 3. 16. 17. 18. 19.* with farther explication, for that an examiner of his conscience and skill, then Mr. T. Mr. professeth to have, might have seen to have reported right, and understood better, than so say like knoweth not well what can be understood by making favorable, unless a purchasing a possibility of salvation for all, and for all, surely a wise man would not use so many reasons to fault hee knew not what; but the Treatise declared say meaning fully: Now I understand that Jesus Christ hath, and doth make men favorable; where as in the other Treatise it sheweth the double enmity mankind fell into by sin.

And to first, new mans fall necessitated him on the day of his falling, in Dying to Dye; because of the wrath and justice of God; so as without death, no remission of sin, and without resurrection, no justification, for God cannot lye, or be untrue, or unjust, so as here was a barre removed by Jesus Christ, who Dying for all, shoyed. *1 Cor. 5. 21.* Though hee was without sin, hee was given to dye, but that day, and because hee should think best: Though I believe Christ was given to Dye, (though not sent forth to act it) in the first moment of Adams fall. But.

Secondly, the Fall and sin of man did so corrupt the nature and disposition of man, that though hee should be called by Christ for him, he will not come in to God, if something be not done to change his nature and will, and draw him God ward, and for this Jesus Christ hath ascended to heaven, and received spirit in the man to send forth even to the rebellion, that the Lord God might dwell among them: which he also doth send forth. *John 14. 18.* And so as in my Treatise may be seen: I understand Jesus Christ makes men favorable.

In himselfe, as he is the second man, the last Adam that stood in the place, and undertook for the first publique man, for him, and all that were in him; having taken the same nature, and in it dyed; sure for the first Adams sin, or else for no mans sin,

sin, and for his sin, then for all mens sin, or else his sin was not at all mens sin, and he is in that nature risen just, and hath offered up himselfe a Sacrifice for man, and is now in mans nature glorified, so that in him is peace, righteousness, &c. So as in him as the publique man, the nature of all mankind, is as fully, yea, more abundantly saved, restored and enriched with glorious salvation, then it was fallen in the first *Adam*: and this is as really in him for mankind, as the fall, and death of the former was.

18. This salvation, and life in Jesus the second publique man, is as vertuous and more vertuous, and powerfull in him, and fuller of efficacy, to make all that by grace come in to him like himselfe, then the sin and death of the former, to make those that by propagation come forth from him, like him: And both these are evident *Rom. 5. 12. 14. 18. 19. 1 Cor. 15. 45. 46. 47. 2 Cor. 3. 9.* And this is great salvation, a full salvation in Christ for men before it be preached, or hee set forth as the propitiation, *Rom. 3. 25. Heb. 2. 2. 4.*

19. He by vertue of this hee hath done, and is become with God for men, is now the Mediator between God and men, and so procurer of God for men, and extendeth towards them, the preservation of the creatures for their use, and space of repentance, *Psal. 75. 3. 2 Pet. 3. 9.* which the Apostle calls *Salvation*, and wills us so to account it, *2 Pet. 3. 15.* The Dispensation of meanes, and mercies as testimonies of his goodnesse, *Acts 14. 17.* which the Apostle saith, is to lead to repentance, and seeking the Lord, *Acts 17. 26, 27. 30. 31. Rom. 2. 4.* And with these means, at some seasons, some stritt and motions of his Spirit to reprove &c. *Gen. 6. 3. Prov. 3. 23. 24.* And this with so much efficacy, that at some or other enlightens every one in some measure that cometh into the world that was made by him, *Iohn. 1. 9. 10.* And by his workes manifesteth some truth in men, *Rom. 2. 18, 19.* and so striveth with them. But all this more openly, and abundantly where he sends the Gospell which is a preaching of great salvation, *Heb. 2. 3.* wherein also is some presence of Christ by his Spirit to discover, witnesse, reprove, draw to, and apply salvation: Though many breake all bands, *Ioh. 15. 26, 27. 8c. 16.*

289. *Mat. 23. 20. He said, 23. 27. And when they might
believe, 23. 28. and he said, 23. 29. And this will be much
prevailency that he bringeth them in some measure to him and
heart, and toucheth their hearts: I though ever like not the
light, and to willingly close their eyes and ears, and batten
their hearts. 23. 30. 23. 31. 23. 32. 23. 33. 23. 34. 23. 35. 23. 36. 23. 37. And all this is for
salvation, and extended to all men might come to him, and
partake of eternal life.*

4. He hath eternall life, and salvation to bestow on every
one of them that in these his draughts come into him. *23. 38. 23. 39. 23. 40. 23. 41. 23. 42. 23. 43. 23. 44. 23. 45. 23. 46. 23. 47. 23. 48. 23. 49. 23. 50. 23. 51. 23. 52. 23. 53. 23. 54. 23. 55. 23. 56. 23. 57. 23. 58. 23. 59. 23. 60. 23. 61. 23. 62. 23. 63. 23. 64. 23. 65. 23. 66. 23. 67. 23. 68. 23. 69. 23. 70. 23. 71. 23. 72. 23. 73. 23. 74. 23. 75. 23. 76. 23. 77. 23. 78. 23. 79. 23. 80. 23. 81. 23. 82. 23. 83. 23. 84. 23. 85. 23. 86. 23. 87. 23. 88. 23. 89. 23. 90. 23. 91. 23. 92. 23. 93. 23. 94. 23. 95. 23. 96. 23. 97. 23. 98. 23. 99. 23. 100.*
And all this was in, and by Christ, from the first be-
ginning of his undertaking with God, as is fore-*23. 38. 23. 39. 23. 40. 23. 41. 23. 42. 23. 43. 23. 44. 23. 45. 23. 46. 23. 47. 23. 48. 23. 49. 23. 50. 23. 51. 23. 52. 23. 53. 23. 54. 23. 55. 23. 56. 23. 57. 23. 58. 23. 59. 23. 60. 23. 61. 23. 62. 23. 63. 23. 64. 23. 65. 23. 66. 23. 67. 23. 68. 23. 69. 23. 70. 23. 71. 23. 72. 23. 73. 23. 74. 23. 75. 23. 76. 23. 77. 23. 78. 23. 79. 23. 80. 23. 81. 23. 82. 23. 83. 23. 84. 23. 85. 23. 86. 23. 87. 23. 88. 23. 89. 23. 90. 23. 91. 23. 92. 23. 93. 23. 94. 23. 95. 23. 96. 23. 97. 23. 98. 23. 99. 23. 100.*
since his coming in the flesh, more manifest, and in the fruits
more abundant. And this is meant by his making all men save-
able; so as those empty, and undivine reasoners of a purcha-
sing only a possibility of salvation. Of the inward benefit of
Christ his death before his acting. Of retaining the word
Death, to the act of his dying. Of redeeming God, of making
salvation actual by faith (faith being neither Discoverer, nor
Applyer, but only the receiver of what he hath discovered and applies). Of un-
derstanding that the power wrought
(that should be the phrase). Then no actual, as if he the God
of the V. eyes, then not of the Mountainer, are of no force, and
believed Lay preachers better then Mr. T. As for the
other objections of his own framing, I may leave them to his
own Answering, though he might be bold, there was a doore
before lo opened, as a 7. 10. (as there was a well before Ha-
ber saw it, Gen. 21. 19.) Else not only some, but all, both Jewes
and Gentiles, before Christ came in the flesh, are perished for
ever. But I may not slip over his Answer of his own framed
objection: That if Christ Dyed not for all, they want a founda-
tion of faith: To which he replyeth, No. For the foundation
of both our faith and obedience, is not the secret, but the revea-
led will of God which enjoynes every man to believe on him
whom the Father hath sent, &c. Surely here he hath said some-
thing, if he would either stand by it, or make any thing of it;
But according to his direction wee must search so that in an-
other

other place, and here and there I will make the best of it that I can.

1. As God is one, so his will, and though there be much more secret then is yet revealed, yet hath he not in his word revealed any one thing for men to believe as his mind, that is contrary to his will that is yet secret; his sayings are all true, certain, *Eccl. Prov. 8. 6. 9. & 12. 20, 21.* what an intimation of a heavy charge is this to the sayings of the God of truth.

2. A Minister of the Gospel, or a Believer, ought to meddle no farther about the will of God concerning any thing in their declaration, then what by word or workes he hath revealed, *Deut. 29. 29.* to which those who are submitted; when God saith, his Sonne dyed for all, will not conceit another secret meaning, and use reasons to scare men from beliefe of his testimony.

3. The foundation of Repentance, faith, and new obedience is not the injunction to beleeve *Eccl.* But that which is to be beleeved; even Jesus Christ as he is set forth in the Gospel: *Isay. 28. 16. Act. 4. 10, 11, 12. 1 Cor. 3. 11.* And for whom there is not the Christ that hath dyed for their sinnes, and rose for their justification, there is no foundation for repentance, or faith, nor is there any injunction for, or liberty to, or hope in it for any man to repent or beleeve, or to looke to Christ for salvation, if where Gospel comes, they doe not first beleeve, that Christ dyed for their sinnes, and rose for their justification, *1 Cor. 15. 1. 4. 17.* so that in this grant, Mr. T. W. hath run himselfe into such snares, as he snares himselfe worse to get out againe, saying every one is enjoyned to beleeve on Christ, page 7. And yet that it may be denied, that all men are bound to beleeve on Christ, page 68.

Put a duty to beleeve instead of Christ, for the foundation of faith, page 7. Proclaiming such commands as God gives for men to walke in, to be some of them contrary to the inward mind of God, & some contrary one to another, surely if Enthusiastes may be granted, this denies them nothing, but how may this appeare; he saith, God gave Abraham a command to kill his Sonne, and then another not to kill, which latter being his

purpose, & is contrary to the former command page 49. & 84. But where will he prove this, not in the revealed word of God, for that testifies God hath *Abraham* offer his Sonne for a burnt offering, and so much was revealed, *Gen. 22. 2.* And *Abraham* not knowing that this contained any less than to offer him up a burnt offering, he did offer, and intended to slay (there was his tryall) but the latter command though crossing *Abrahams* intention, did not blutch his understanding, and so he saw not one command crossing another, but obeyed both, in offering his Sonne; *Heb. 11. 17.* and not slaying him, but offering the Ram a burnt offering. And as for *Pharaoh*, he had hardened his own heart long before, nor was God hardening any other but the withstanding that operation, by which he had before been moving his heart, and so justly for his rebellion, and cruelty, leaving him to Satan, yet did he command nothing in charging him to let his people go, but what he would have done, there being a people to be let goe, and he had done well if he had willingly yeelded it; but he brought him to it at last as he will one day all those that in the day of grace refuse to acknowledge Jesus Christ the Lord, bring them to it, *Phil. 2. 10, 11.* Oh what spirit is that, which sets out the command of God, that he is faine to plead the equity of them, with that *Rom. 9. 20.* did the Apostle so in that place, or hath God done so? *Ezek. 18.* Surely his commands are righteous altogether, *Psal. 119.* let passe that might be said in that which followes page 7. to avoid provocation: But as he deales with the command, so he is as contrary to the Apostles, in setting forth the Gospell to be beleeved, consider page 469. First, *John. 1. 7.* no man is haught to beleeve Christ dyed for him, till he feels his need of him, and be humbled, but first to beleeve that God hath given his Sonne, to purchase redemption for all repenting sinners, Now what Gospell is this; what humiliation and repentance is that, and whence comes it, that must be before a man beleeve so much as that Christ dyed for him, Christ dyed for the ungodly, his enemies, &c. But such as have repented, are not so called; yea, the Apostles have preached the death and resurrection of Christ for men, to call and move them to repentance:

Secondly, he saith it is their duty to see, and feel their sinnes, and be so humbled for them, as thereby they may be brought to repentance: See here, they must not see their sinnes by this doctrine, as Christ was made sinne, and a curse for them, nor look upon them, as they have pined him, and so come in to him, for they may not yet beleve that he dyed for them; how crosse is this to the Scripture, *Zach. 12. 10.* and the Apostles preaching of repentance, who set it forth as the gift of Christ that is risen from the dead, and exalted, and urged it one that ground, that in beleeving it might be effected: *Acts 1. 3. & 13. 38. & 17. 31.*

Thirdly, he saith that when they are truly humbled and brought to repentance, it is their duty to renounce their own righteousness, and rest on Christ alone for salvation; strange indeed, that a man should rely on Christ, before he can beleve that Christ dyed for him; surely *Paul* was otherwise led; the knowledge of Christ produced his repentance, faith, confidence, and not these that *Phil. 3. 8, 9.*

Fourthly, he saith, that doing this, they ought to perswade themselves that Christ dyed for them: *See* here is right; the call to leave the stone, and the building made the foundation; surely the Apostle recalling this atonement, through divine love manifested in his death, did let goe his own righteousness, and depend on him to be saved by his life *Rom. 9. 8, 10, 11.* Thus have I noted the Gospel and faith *Mt. 27. 12.* sets forth: Oh that that through grace beleve, is not this a humane faith; did such a faith ever support you in a day of tryall, and when God by Spirit in the word of grace testified of his Sonnes, and indigency of his rich grace to your heart brought you in to beleve, did it turne melt, humbly and weake repentance in you; or were you diseased, or did reason from such things in you selves, to perswade your own heart to beleve; I must appeale to belevers in this; and so *Mt. 7. 27.* his own heart, because of that *1 Joh. 4. 5. 6.* In which he saith is the third ground *Tho. Moore* brings to prove that Christ dyed for all, is those generall expressions which the Scripture useth in speaking of Christs Death:

Surely if I can find him right in none of his heads of proceeding, it is time to let answering of him alone: *1 Tim. 2. 6. Heb. 2. 9.* not an expression only, but the whole sentences: I wrot to rectifie the truth of them in the sense the words import; whatsoever Title was put on my Book, of which I need not be a shamed; but before I began to prove, I endeavoured to cleare the businesse by severall distinctions in five severall chapters, containing 32 pages, and now I have by reason of his, and another not the worse because a Shoemaker, and another, not the worse because an Apothecary, seeing they are Christians, calling them proofes, yielded them to be, and out of the first distinction, Mr. T. W. hath affirmed two grounds, though he hath disproved nothing by it, then in the first chapter, I shewed how the question is stated by divers, the first as I had it from such as Mr. W. calls lay-preachers, and that I opposed, and that is it Mr. T. W. labours to maintain; the second as it is stated by those called Arminians, which I also have confuted in the Treatise; the third as some Ministers have stated it, the fourth and fifth as some learned, sober and judicious Ministers in great place, whom I love and reverence as godly, howsoever they be affected towards me; have stated it, the sixth, as some learned writers are reported to have stated it; the seventh, as it was stated in the Synod of Dort, which I approve as good and true, the last, as Doctor Hovenius stated it, to which I stood page 33. 36. Then I began to prove by opening the question, and answering it in twelve answers by plain sayings of Scripture, without interpretation or glosses, chapter 7. page 37. 38. 39. which when Mr. T. W. cannot to prove Christ dyed not for all, or only for an elect company, or that all he dyed for shall have eternall life, or that there is a world yet in Scripture called a beleeving world, that are the sinners and unjust for whom Christ dyed, he may be credited, else he doth nothing to purpose, then I proceeded to more enlarged proofes.

1. By considering Christ as the common person, in the room of all mankind, of whom the first was a figure, chapter 8. page 40. 49.

2. By considering the joynt mentioning of creation, and redemption,

demption by Christ chapter 9 page 49 52.

3. By considering the constancy of the Scripture, in changing the person, when having mentioned the generall it mentions any speciall, chap. 10. p. 53. 54.

4. By considering 1 *Tim.* 3. 6. and *Heb.* 2. 9. in the force of the words, the scope and circumstances of the places, chap. 11. p. 55. 56.

5. By considering like places of Scripture, speaking in like manner: chap. 13. p. 66. 70. To all which M. W. hath said nothing, to confute any one argument.

6. By adding six arguments, to satisfie such as must have reason satisfied, with addition of 18. severall proofes: chap. 10. page 129. to 137. with addition of more proofes chap. 21. p. 138. 143. with removeall of doubts: chap. 22. now Mr. W. only pitches upon the generall expressions, the sixth of the 18. proofs p. 133. Did this learned man examine my Booke well, or goe about to answer me, to call this my third ground, and to say nothing but that which is already answered in the Booke; and the least refuted by him, that for answer to all I need but say, read the Treatise againe and for such generall words as, *All men, Every man, the World;* he taketh paines to no purpose. The Treatise sheweth as many significations as he; but how it is taken, when it is spoken by God of his great workes, by and concerning his Sonne; in this he hath done nothing, and all he hath said is fully answered in the Treatise, chap. 5 & 11. & 11. & 13. And at large in answer to Mr. *Garner*, as for the objections answered, I never medled with them, so long as I looked on them as Schoole disputes, framed against *Arminius* by learned men, who in their grounds of Religion have confessed as much as I say; but when they were sent me by a Gentleman (some time as report is, a Black smith; no dishonour to him in the eyes of the wise) in opposition to the truth; I have so answered them, and Mr. W. hath strengthened my answers, by faulting, and not confuting any one of them, as he that reads may there see; In which all his (here now moulded) objections, queries, and reasons are answered, and again in answering the same things to Mr. R. G. on the same words, in the second and third part of that Reply, only I shall here hint some things, as answers to some new expressions of his.

have many wives, and be justified by their own works, as if the word, But, or, only, or that which is as much or more, were not in the Scripture for these, what are not mens words, and humane right counsell plainly excluded in our justification before God: *Rom. 3. 20. 21. 27. 28. & 9. 32. & 10. 3.* Is it not plainly said, there is but one God: *1 Cor. 8. 6.* and saith he not expressly *1st. 43. 21. 22. No God else besides me, none besides me, I God and none else,* and surely though men should love their enemies, and their Brethren, and their Children: And I am persuaded Mr. W. would those at least, where he is Minister should love him, and that with true and faithfull love also, and yet this is more then to love their wives only: But if Mr. W. meane it of that peculiar love and fellowship that ought to be between man and wife, I suppose he better knowes the law of nature, the law morrall, and Levitical, then so to object, did not God make twaine one? Hath he not forbidden to take another to vex her life? Hath he not forbidden fornication, Adultery, &c. Is there another Minister besides Mr. W. or any judicious among the people that will thus reason, when he can shew the place in holy Scripture, where it is said of any part of the world, or any sort of men in the world, Christ did not dye for them, or that he dyed not for All, that he is not the Saviour of the world, not the propitiation for the sins of the whole world, then he may to some other sayings put in his but, or only: Besides its shewn in the Treatise, as much restrain in some applicatory saying about Creation, Fall, Death, Resurrection, Judgement, and that some for whom Christ dyed, perish: And this for answer to page 14.

5. I have his putting that for Scripture which is none, as that God hated *Eve* before he was borne, and such stusse, as answered enough, as also his intimate farthering a falsehood upon the Apostle, who never said all Christ dyed for are justified by his blood, or have their sinne forgiven, and shall be eternally saved: I well perceive where the Scripture untranslated, how some would misreport them, to serve their owne turnes with, but read the Treatise, and there is answer unmoved by Mr. W.

6. He wrongs me in saying, that I grant that the word world, may some times be taken for the better part of them, namely,

namely, the Elect. But my Treatise saith otherwise; That by the word in *Job. 37.* is meant all the uncalled, whatsoever they are in Gods decree, of which they called are not; and for which world clearly distinct from all the called that believe. Christ prayed for a blessing on the ministration of the called, that the uncalled (the world still) might believe, *verf. 22. 23.* from which Mr. W. flies when he comes at it, as fearing it would confute his confusion: As for all that followes, it is so far from answering any thing that the Treatise remains still answer enough: Besides, I go by plain sayings of Scripture, and not by Sillogismes in my Answer to the Objections; and his Sillogisme is slenderly proved.

All those, and only those who are elected, are likewise redeemed, called, justified, glorified; This his proposition.

Now I may make the Assumption, not in two divers termes, and so forcelesse, as he did: But in one, *viz.* But Mr. T. W. is not glorified; yet himselfe make the conclusion, and prove it.

But his main strength for confutation is in his Title, and Epistle wherein he sides with, and humours the prophane and scoffing company in using the language many do, when they are powring in strong drinke, and powring out oathes with Jeering and reproches. But what he means by say preachers, I am leas to guesse: I know the Scriptures distinguish between Governours and people, as I hope he will not call the Governours, our King, Parliament, and Magistrates Lay; or of the people, but Magistrates; so I hope he will acknowledge himselfe a subject, one of the people; True, before Christ came in the flesh, there was a distinction between Priests and Levites, and the rest of the people of Israel; but now since Christ hath carried our nature to the right hand of God, he is the high Priest; and all that unfainedly believe, are the spirituall Priests, *1 Pet. 2. 5-9.* and the distinction is between the Church that is Gods inheritance, and the world out of which they are called and chosen; And this Church is the pillar of truth; the light of the world, and hath its authority for preaching each according to the faith, and gifts given from Christ, and not from men, *Rom. 12. 3. 1 Cor. 12. 3. 11. Eph. 4. 7. 12. 1 Pet. 4. 11.* Though liberty of doing this in publique places is from the Governours. And that in the Church it selfe is a Distinction between Officers called Bishops, or Elders and Deacons; and the rest of the brethren: And he that usurpe an Office without a Church call, let him

him bear his reproof; True, when the Bishop of *Rome* began to usurp authority over *P. inces*, Then hee, and his Ministers were called spiritual, and the Clergie, as if they were the Church; and the Magistrates and people together, as their inferiours, called the Layty; But I find not that language in the Apostles writing: And I hope because of the Covenant; it is not the meaning of *Mr. T. W.* But only hee meanes men that are not in his order, and so called as himselfe, and then he begins wrong, for without disparagement to him, or them be it said, the opinion he maintaines is that which such teach; And the objections I answered, I had them all in writing frō a Gentleman, that very like sometimes hath been a Black-smith, the calling the Distinctions proves, and faulting them, I had first from an Officer, sometime a Shoo-maker; and the opposition from some other Gentlemen of other callings; And I hope *Mr. Garner* will not be ashamed to say, he was an Apothecary: nor I am perswaded will he glory in having *Mr. T. W.* of his side. As for his charging them with wandering, I have known some of his Order, for calling, have so done from place to place, to get their living, which I thinke he approves not, but going where ones calling, and Gods providence leads, is not wandring, though it were from *Northamptonshire* to great *Yarmouth*, and from thence thither againe: I wish he may requite none evil for good,

As for *Tho. Moore*, He beleeves the Doctrine of the Gospel in the plain sayings thereof true, and good, and will acknowledge any swarving of his there from to be his errour, when by those sayings it is shewne him; But carnall reasonings, or Philosophy he will not yeeld to, to wave those sayings by: As for his being a Weaver some twenty yeares since, he hath no cause to be ashamed of it, unlesse for his entering it contrary to the counsell of his deceased father, and without consent of his then living friends, and some correction from God on his body, till by providence he was drawne from it; nor hath he any cause to glory, for having the same authority for school-teaching at that time, that *Mr. W.* had for preaching. As for *Wells*, it is a Coast Towne nigher *Yarmouth*, and further from *Northamptonshire*, then *Upwell*, or *Ourwell* in which he lived. But this but a little mistake, for one that takes greater things on trust, and will undertake to describe, and censure those whom he never knew, nor correct
his

his mistakes, when by reading he might have had some knowledge to have set downe opinions righter. As for that he saith *T. M.* hath of late taken on him the Office of Teaching, if hee had but bene twenty yeares agoe hee received authority for Schoole-teaching, hee had kept within some bounds of truth; but for teaching or preaching Gospell, I know not what hee meanes by Office, for Apostles, Prophets, Evangelists, Pastors, & Teachers; were all Teachers and Preachers of the Gospell; the words of prophesie, exhortation, wisdom, knowledge, faith, &c. are all for teaching Gospell; the manifestation of the Spirit is given to every beleever to profit withall: And teaching, and preaching of Gospell, and that to conversion, or edifying soules, hath been by reasoning, or conference *1 Cor. 14. 26. 31. 35.* By declaration of Gospell with exhortations *Act. 13. 15. & 17.* By preaching Jesus from a portion of Scripture met with, or occasionally put to one, *Luke 4. 17-20. Act. 8. 34 35.* or reading the Sayings of the Gospell; as written, and explicating the sense of hard words, *Nehem. 8. 8. Act. 13. 21. Rev. 1. 1.* or by taking a text, and according to premeditation, and helpe of Annotators, to Analis, and divide, and propound Questions and Answer; to divide and sub-divide into parts; To raise doctrines, make reasons, answer objections, I ame uses methodically: which of these hee meaneth to be peculiar to an Office, for wee read of both Officers and Brethren teaching: nor did *T. M.* ever yet, though offered liberty in a publique place, or will he assume to teach therein, nor in any sort farther then by the call of those that have authority over the place, though the Prayers, the approbation &c. of as ancient, learned, and godly Ministers as *Mr. T. W.* was not wanting twenty yeares since to *T. M.* I shall therefore forbear farther proceeding in this folly with him, and suffer him to glory in the flesh, with those that reproached our Lord and Master for having been a Carpenter, and his Disciples for being unlearned, or having been Fishers, Toulc gatherers, Tent-makers; And thanke God that through *Mr. T. W.* I may beare my part of his reproach: But as for the seducement, wherewith hee seareth the people in the Kingdome of England shoud be seduced, namely, lest they should by the Scripture be brought so beleeve that Christ Dyed for them and their neighbours, and so to own their sins, as that for which Christ suffered, and him

as their Lord, that in beleeve of the love of God herein, they might loath themselves & their ſins, and their own works, & be aſhamed of ſinning againſt ſo gracious a God; and ſo love God, and Chriſt, and live to him, and love others for whom Chriſt Dyed, & walk in that faith and love, and acknowledge all the mercies of God to men, as fruits of free grace through Chriſt; and ſo to imitate him, as is, as at large ſhewn in the 24. Chap. of the Treatiſe, and from this he ſcars men, as if to be led to it, were as the following *Abſolon* out of *Jeruſalem*; But though many good uſes are to be made of that Story; yet ſeeing he will needs make an Arigoricall application of it; So let it ſtand in this caſe: Jeſus Chriſt he is the *David*, the Shepherd, the Judge; he hath declared his mind, and ſhewne every mans con- dition his way, and portion in his Word, which is a light, to which men taking heed do well; Till the day do dawne, and the Day ſtar ariſe in their heart: But if any will *Abſolon*-like blame this King be- cauſe any waite ſo long before the day dawne in their heart; and he hath not appointed another Judge to be in his place, to determine more ſpeedily how men ſhall underſtand, and believe; perſwading the Kings ſayings are doubtfull, and affords not every man right: And then in pre- ſence of humility, love, and learning ſay, Oh that I were judge to interpret, and give the ſenſe, and I would doe every place, and every man right, and ſer him how, and what to believe and do, that men might not wait ſo long on his ſayings; hee that doth this, let him be compared to *Abſolon*, and thoſe that follow them, to ſuch as followed him: I ſay no more to that.

As for Arminianiſme ſure, it muſt be ſome private opinion of *Arminius*, and not the doctrine or ſayings of Scripture; neither was he ſuch a one, as Mr. *W.* calls Lay- preachers, and whether he hath ſet downe his opinions right, or not, I do not know; only this I know, they have been more ſoundly confuted by others than I might name: And I am ſorry that they are ſo revived, as to endanger their ſpreading by weak confutations; But as I underſtand the difference is this:

First, Scripture: Chriſt Dyed for all, 2 *Cor.* 14. 15. ſo I confeſſe.

According to *Arminius*: He Dyed alike for all; this I beleevve not.

ing to *T. W.* He Dyed not at all, intent. onally for all.

Secondly, Scripture, Jeſus extends grace in light, and meanes to all, to lead to repentance, *Job.* 14. 11. *Ab.* 14. 17. & 17. 21. 28. *Rom.* 2. 4.

According to *Arminius*: He offers and extends grace alike to all.

T. W. He extends grace to moſt men not at all.

As for the other points, they are beſides this buſineſſe, though in my writing I have confeſſed election of perſons, and denyed any thing in nature, to will, or fur- ther conversion, and the totall falling away of any by grace, ingreſſed in, and made one with Chriſt: So as Mr. *T. W.* hath but ſlandered me, to give out, as if I held Arminianiſme; and gulled his Reader, in making as if he confuted me, which if hee by Scripture could have done, there was my faith in thoſe things I writ plainly ſet forth, enough for all his book ſo have answered, which his ſilencing gives me occaſion

thing that is not mine to confute, as if he confuted me; for I professe, if by Scripture I had the use made any error in my Treatise, and confuted it, I would have thanked him; But because Mr. W. speaks of divers erroneous opinions, and shewes them not, nor any good usefullnesse to which his negative doctrine tendeth; I doe here insert those parts of truth for which I have been much defamed.

1. That Iesus Christ hath given himselfe a ransom to God for all men; and by vertue thereof is the Mediator between God and men; and extendeth meanes to lead to repentance, ready to receive such as are prevailed withall to come in to him, and this the ground of repentance, faith and love, as the Treatise sheweth, though for this I be slandered, as a Papist or an Arminian, for want of better arguments.

2. That mens in-coming into Christ, and knowledge of peculiar in-eres in him is by the holy Spirit enlightning the word of grace, and so discovering and witnessing Christ to their hearts, and commending the rich and free love of God through Christ, and what he hath done for sinners, so to their hearts, as to enable them to beleve, *Tit. 3. 4-7. Rom. 1. 5-8. 10.* And this the roote of all true humility, confidence, love, &c. which are thereby proved sound; esse nor: Thus leaving Christ by his Spirit to manifest his own things: *Iob. 16. 1. 2. 1. Cor. 13. 1-12.* Though by such as themselves undertake to be other wise manifesters of mens happy condition; I be reviled for this by them as a manifestation.

3. That those thus brought in to beleve in Christ, have his mind writ in their hearts, and so the love, grace, and Spirit of Christ to quicken their spirit, & to move and lead them, according to Christ, by the law of grace, faith, &c. Though the flesh or outward man be under the law still, and no farther free, then the Spirit of Christ maketh it free. And for this, by such as strike against the end of the law, I am reproached for an Antinomian, *Rom. 7. & 8. 1. 2. 4.*

4. That such as are by grace thus led to live, and walke in. and by the Spirit of Christ, and so in Christ as they have received him do enjoy fellowship with the Father and the Son, and there-through receive supernaturall, and spirituall shines and infusions of divine love; and therein dispensation of spirit, and spirituall visits in discovery of Mysteries, hints, motions, and operations, which effect springs Ascending to God, and streaming towards brethren all in; with and according to the word of grace, *Iob. 14. 26. & 15. 26. & 16. 14-15. 1 Iob. 1. 3. 4.* &c. do shew: And for this, by those that are strangers to supernaturall, and spirituall teachings I must be defamed, as an Enthusiast, though in coming to triall; the defamers will not stand to the plaine sayings of Scripture, and would drive from resting on the Word and Spirit both in one; A ready way to take all from humane Testimonies.

These are the opinions cryed out against, which I have not set downe to gaine approbation from any unbeliever. But only to prevent such as are taught of God from harming themselves by receiving rumours; and from such I shall gladly receive farther information; Knowing amongst us the difference will be, or is very little in the three latter: And I hope God will in due season bring us to agreement in the first, in the meane time let us keepe the unity of the Spirit in the bond of peace, as prayeth the unworthiest amongst them.

Tbo. Moore.

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AN 274-3
UNCOVERING
OF
MYSTERIOUS DECEITS;

BY WHICH MANY ARE KEPT
FROM REPENTANCE, AND
entering the doore of Life.

In a Reply to M. Garners opposition of
Truth, stiled *Vnvailing of Mysteries*:

With Addition of

A Reply to M^r. Thomas Whitefield his ~~Treatise~~
with a three-fold Title.

BY THOMAS MOORE.

JOHN 5.39.

Search the Scriptures, for in them yee thinke yee have eternall life, and
they are they which testifie of mee:

Saith Christ.

Whose sayings are all True and Right.

LONDON,
Printed in the yeate 1647.

THE JOURNAL OF

JOHN R. ...

1870

... ..

1871

... ..

AN
V NCOVERING OF
MYSTERIOVS DECEITS; BY

which many are kept from repentance, and
entring the doore of life.

THE FIRST PART.

THis very Distinction in considering the redemption by Jesus Christ, as it is wrought, effected, and prepared by himself with God for men; And as by Spirit hee makes it knowne, and there-through draweth men to himselfe, and workes it in men, affirming the one perfect, and before the other, and larger then the other, is exceeding faulted by some Adversaries of the truth of the extent of these sayings *Joh. 3. 1. God sent not his Son into the world, to condemn the world, but that the world through him might be saved Joh. 4. 42. The Christ, the Saviour, of the world Joh. 4. 14. The Father hath sent the Son the Saviour of the world, Joh. 12. 47. He came not to judge the world, but to save the world: Cor. 5. 15. He dyed for All, 1 Tim. 2. 6. Gave himselfe a ransom for all, 1 Jo. 2. 2. And is the propitiation for the sins of the whole world.* This distinction, I say, is faulted, and cryed down as a fiction and subtilty, in which it seems, if that be proved true, they are convinced, and among the residue one that opposeth the same distinction, is Mr. Robert Garner, with the approbation of Master Hanzard Knolls; to whom as pertaining to what I have writ in the testification of truth of 1 Tim. 2. 6. and Heb. 9. 9.

B

According

...the way of his dying; Of redeeming God, of making
salvation actuall by faith (faith being neither Discoverer, nor
Applyer; but only the receiver of what he by Spirit in the means
discovers and applyes.) Of urging that, if a potentiall wrought
(that should be the phrase) Then no actuall; as, If he the God
of the Valleys, then not of the Mountaines, are of no force, and
beseemed Lay-preachers better then Mr. T. W. As for the
other objections of his owne framing, I may leave them to his
owne Answering, though he might be bold: There was a doore
before so opened, as 2 *Tim.* 3. 10. (as there was a well before *Ha-*
gar saw it, *Genes.* 21. 19.) else not only some, but all, both Jewes
and Gentiles, before Christ came in the flesh. are perished for
ever: But I may not slip over his Answer of his owne framed
objection; That if Christ Dyed not for all, they want a founda-
tion of faith; To which he replyeth, No. For the foundation
of both our faith and obedience, is not the secret, but the revea-
led will of God which enjoynes every man to beleve on him
whom the Father hath sent, &c. Surely here he hath said some-
thing, if he would either stand by it, or make any thing of it;
But according to his direction wee must search to that in an-
other

other places, and here and there I will ~~make~~ the best of it that
 can be. As God is one, so his will, and though there be much
 more secret than is yet revealed, yet hath he not in his word re-
 vealed any one thing for men to believe as his mind, that is con-
 trary to his will that is yet secret; his sayings are all true, cer-
 tain; see. *Prov. 8. 35. & 15. 20, 21.* what an intimation of
~~the~~ charge is this to the sayings of the God of truth.

A Minister of the Gospell, or a Believer, ought to med-
 dle no farther about the will of God concerning any thing in
 their declaration, then what by word or workes he hath re-
 vealed. *Deut. 29. 29.* to which those who are submitted; when
 God saith, his Sonne dyed for all, will not conceit another se-
 cret meaning, and use reasons to scare men from beliefe of his
 testimony.

3. The foundation of Repentance, faith, and new obedi-
 ence is not the injunction to believe &c. But that which is to
 be believed; even Jesus Christ as he is set forth in the Gospell:
Isay. 28. 16. Acts. 4. 10, 11, 12. 1 Cor. 3. 11. And for whom
 there is not the Christ that hath dyed for their sinnes, and rose
 for their justification, there is no foundation for repentance, or
 faith; nor is there any injunction for, or liberty to, or hope in it
 for any man to repent or believe, or to looke to Christ for sal-
 vation, if where Gospell comes, they doe not first believe, that
 Christ dyed for their sinnes, and rose for their justification, *1*
Cor. 15. 14. so that in this grant, Mr. T. W. hath put him-
 selfe into such snarles, as he snarles himselfe, nor selfe get out a-
 gaine, saying every one is enjoined to believe on Christ, page
 7. And yet that it may be denied, that all men are bound to be-
 lieve on Christ, page 68.

Put a duty to believe instead of Christ, for the foundation
 of faith, page 7. Proclaiming such commands as God gives for
 men to walke in, to be some of them contrary to the inward
 mind of God, & some contrary one to another. Surely if Enthu-
 siastes may be granted, this denies them nothing, but how may
 this appeare; he saith, God gave Abraham a command to kill
 his Sonne, and then another not to kill, which latter being his

purpose, was crosse to the former command page 49. &c. 84. But where will he prove this, not in the revealed word of God, for that tels us, God bad *Abraham* offer his Sonne for a burnt offering, and so much was revealed, *Gen. 22. 2.* And *Abraham* not knowing that this contained any lesse then to offer him up a burnt offering, he did offer, and intended to slay, (there was his tryall) but the latter command though crossing *Abrahams* intentions, did enlighten his understanding, and so he saw not one command crosing another, but obeyed both, in offering his Sonne, *Heb. 11. 17.* and not slaying him, but offering the Ram a burnt offering: And as for *Pharaoh*, he had hardened his own heart long before, nor was Gods hardening any other but the withstanding that operation, by which he had before been moving his heart, and so justly for his rebellion, and cruelty, leaving him to Satan, yet did he command nothing in charging him to let his people goe, but what he would have done; there being a people to be let goe, and he had done well if he had willingly yeilded it; but he brought him to it at last, as he will one day all those that in the day of grace refuse to acknowledge Jesus Christ the Lord, bring them to it, *Phil. 2. 10.* 11. Oh what spirit is that which so sets out the command of God, that he is faine to plead the equity of them, with that *Rom. 9. 20.* did the Apostle so in that place, or hath God done so *Exek. 18.* surely his commands are sighteous altogether, *Psal. 19.* I let passe that might be said in that which followes page 71 to avoid provocation: But as he deales with the command, so he is as crosse to the Apostles, in setting forth the Gospell to be beleevd, consider page 169. First, saith Mr. T. W. no man is bound to beleve Christ dyed for him, till he seele his need of him, and be humbled, but first to beleve that God hath given his Sonne, to purchase redemption for all repenting sinners, Now what Gospell is this; what humiliation and repentance is that, and whence comes it, that must be before a man beleve so much as that Christ dyed for him, Christ dyed for the ungodly, his enemies, &c. But such as have repented, are not so called; yea, the Apostles have preached the death and resurrection of Christ for men, to call and move them to repentance:

Ex. 13. 37. 39. 1 Cor. 25. 14.
Secondly, he saith it is their duty to see, and feele their sinnes, and be so humbled for them, as thereby they may be brought to repentance: See here, they must not see their sinnes by this doctrine, as Christ was made sinne, and a curse for them, nor look upon them, as they have pierced him, and so come in to him, for they may not yet beleeve that he dyed for them; how crosse is this to the Scripture, *Zach. 12. 10.* and the Apostles preaching of repentance, who set it forth as the gift of Christ that is risen from the dead, and exalted, and urged it one that ground that in beleeving it might be effected: *Acts 1. 8. 3. 8. 13. 8. 17. 31.*

Thirdly, hee saith that when they are truly humbled and brought to repentance, it is their duty to renounce their owne righteousness, and rest on Christ alone for salvation; strange doctrine, that a man should rely on Christ, before he can beleeve that Christ dyed for him; surely *Paul* was otherwise led; the knowledge of Christ produced his repentance, faith, confidence, and not these that *Phil. 3. 7. 8. 9.*

Fourthly, he saith, that doing this, they ought to perswade themselves that Christ dyed for them; *Eccl. 2.* Here is right, the cart to lead the horse, and the building made the foundation; surely the Apostle receiving the atonement, through divine love manifested in his death, did let goe his owne righteousness, and depend on him to be saved by his life *Rom. 7. 8. 10. 11.* Thus have I noted the Gospel and saith Mr. *T. W.* lets forth: Oh you that through grace beleeve, is not this a humane faith did such a faith ever support you in a day of tryall, and when God by Spirit in the word of grace testified of his Sonne, and discovery of his rich grace to your heart brought you in to beleeve, did not that melt, humble, and worke repentance in you, or were you left to view & reason from such things in your selves, to perswade your own hearts to beleeve, I must appeare to beleevers in this; and so to Mr. *T. W.* his own heart, because of that *John 4. 5. 6.* That which he saith is the third ground *Tho. 1.* brings to prove that Christ dyed for all, in those generall expressions which the Scripture useth in speaking of Christs Death.

Surely if I can find him right in none of his heads of proceeding, it is time to let answering of him alone; 1 *Tim.* 2. 6. *Heb.* 2. 9. not an expression only, but the whole sentences: I writ to testify the truth of them in the sense the words import; whatsoever Title was put on my Book, of which I need not be ashamed; but before I began to prove, I endeavoured to clear the businesse by severall distinctions in five severall chapters, containing 32 pages, and now I have by reason of his, and another not the worse because a Shoo maker, and another, not the worse because an Apothecary, seeing they are Christians, calling them proofes, yielded them so to be, and out of the first distinction, Mr. T. W. hath affirmed two grounds, though he hath disproved nothing by it, then in the first chapter, I shewed how the question is stated by divers, the first as I had it from such as Mr. W. calls lay-preachers; and that I opposed, and that is it Mr. T. W. labours to maintain; the second as it is stated by those called Arminians, which I also have confuted in the Treatise; the third as some Ministers have stated it, the fourth and fifth as some learned, sober and judicious Ministers in great place, whom I love and reverence as godly, howsoever they be affected towards me; have stated it; the sixth, as some learned writers are reported to have stated it; the seventh, as it was stated in the Synod of *Dort*, which I approve as good and true, the last, as Doctor *Davenant* stated it, to which I stood page 33. 36. Then I began to prove by opening the question, and answering it in twelve answers by plain sayings of Scripture, without interpretation or glosses, chapter 7. page 37. 38. 39. which when Mr. T. W. can doe to prove Christ dyed not for all, or only for an elect company, or that all he dyed for shall have eternall life, or that there is a world yet in Scripture called a believing world, that are the sinners and unjust for whom Christ dyed, he may be credited, else he doth nothing to purpose, then I proceeded to more enlarged proofe.

1. By considering Christ as the common person, in the room of all mankind, of whom the first was a figure, chapter 8. page 40 49.

2. By considering the joynt mentioning of creation, and redemption,

demption by Christ chapter 9 page 49 52.

3. By considering the constancy of the Scripture, in changing the person, when having mentioned the generall it mentions any speciall, chap. 10. p. 53. 54.

4 By considering 1 *Tim.* 3. 6. and *Heb.* 2. 9. in the force of the words, the scope and circumstances of the places, chap. 11. p. 55. 56.

5. By considering like places of Scripture, speaking in like manner: chap. 13. p. 66. 70. To all which M. W. hath said nothing, to confute any one argument.

6. By adding six arguments, to satisfie such as must have reason satisfied, with addition of 18. severall proofes: chap. 20. page 129. to 137. with addition of more proofes chap. 21. p. 138. 142. with removeall of doubts: chap. 22. now Mr. W. only pitches upon the generall expressions: the sixth of the 18. proofes p. 233. Did this learned man examine my Booke well, or goe about to answer me, to call this my third ground, and to say nothing but that which is already answered in the Booke; and the least refuted by him, that for answer to all I need but say, read the Treatise againe and for such generall words as, *All men, Every man, the World;* he taketh paines to no purpose. The Treatise sheweth as many significations as he; but how it is taken, when it is spoken by God of his great workes, by and concerning his Sonne; in this he hath done nothing, and all he hath said is fully answered in the Treatise, chap. 5 & 11. & 12. & 13. And at large in answer to Mr. *Garner*, as for the objections I answered, I never medled with them, so long as I looked on them as Schoole disputes, framed against *Arminius* by learned men, who in their grounds of Religion have confessed as much as I say; but when they were sent me by a Gentleman (sometime as report is, a Black smith; no dishonour to him in the eyes of the wise) in opposition to the truth; I have so answered them, and Mr. W. hath strengthened my answers, by faulting, and not confuting any one of them, as he that reads may there see; In which all his (here now moulded) objections, queries, and reasons are answered, and again in answering the same things to Mr. R. G. on the same words, in the second and third part of that Reply, only I shall here hint some things, as answers to some new expressions of his.

1. I beleeve according to Scripture, two *Adams*, or men, the first naturall, the second spirituall, and the sayings of Scripture, as they are of things belonging to the first, I understand in a naturall sense; and as they are of things belonging to the second, I understand in a spirituall sense; and yet both in that sense, the words in such sayings imports, which is rightly called the literal sense. *1 Cor 15. 45-48.* And this in answer to Mr. W. p. 8. 9. whose crosse and carnall expressions, I forbear to put to tryall.

2. I never said nor writ that every child can understand such a figure as this; the Pot seethes over; where the subject is put for the adjunct; alas many Children may take the fastened grumble on the outside, as well as the pottage within, for an adjunct: But I said, such a saying may be understood by meane Country people (that know not what to call such figures) yea, and profitably, so as the end of such a voice, being to hasten the Mother to save the pottage from being lost, which if shee stay to here a Clarke open the figure, and being delighted in hearing how figurative the childs speech was, all may be lost; I apply it not; But in the other figure, though a part be sometimes put for the whole, that excludes not the whole, or else that he calls a part is the whole: But that God made all Nations, should be a figure put for part; and that God made Israell should be the proper speech to limit, and explicate, I hope Mr. T. W. will not say; and this for answer to his p. 13.

3. I am not willing to urge his taking men off from beleeving the resurrection of all men from the testimony of Scripture, to take it on his word, *1 Cor. 15. For since by man death* (is not that the death of all) *by man also the resurrection of the dead* (is not that as large as the former; did death befall any more by the first man, then were made righteous in him, and he stood for, and they sinned in him, and shall any more be raised by the second then those whose natures he hath taken, and for whom dyed, and rose, let Mr. W. prove that, till when I prefer the text v. 22. *For as in Adam all dye, even so in Christ shall all be made alive*, though I beleeve a more abundant, and excellent life for such as by grace are one in him.

4. I am sorry for his rashnesse and bold adventure, to give occasion of strength to those that would hold many Gods, and have

have many wives, and be justified by their own workes, as if the word, But, or, only, or that which is as much or more, were not in the Scripture for these, what are not mens words, and humane righteousnesse plainly excluded in our justification before God: *Rom. 3. 20, 21, 27, 28. & 9. 32. & 10. 3.* Is it not plainly said, there is but one God, *1 Cor. 8. 6.* and saith he not expressly *1 say. 45. 21, 22. No God else besides me, none beside me, I God and none else*, and surely though men should love their enemies, and their Brethren, and their Children: And I am persuaded Mr. W. would those at least, where he is Minister should love him, and that with true and faithfull love also, and yet this is more then to love their wives only: But if Mr. W. meane it of that peculiar love and fellowship that ought to be between man and wife, I suppose he better knowes the law of nature, the law morrall, and Leviticall, then so to object, did not God make twaine one? Hath he not forbidden to take another to vex her life? Hath he not forbidden fornication, Adultery, &c. Is there another Minister besides M. W. or any judicious among the people that will thus reason, when he can shew the place in holy Scripture, where it is said of any part of the world, or any sort of men in the world, Christ did not dye for them, or that he dyed not for All, that he is not the Saviour of the world, not the propitiation for the sins of the whole world, then he may to some other sayings put in his but, or only: Besides its shewn in the Treatise, as much restraint in some applicatory sayings about Creation, Fall, Death, Resurrection, Judgement, and that some for whom Christ dyed, perish: And this for answer to page 14.

5. I have his putting that for Scripture which is none, as that God hated *Esau* before he was borne, and such stuffe, as answered enough, as also his intimate farthering a falsehood upon the Apostle, who never said all Christ dyed for are justified by his blood, or have their sinne forgiven, and shall be eternally saved: I well perceive where the Scripture untranslated, how some would misreport them, to serve their owne turnes with, but read the Treatise, and there is answer unmoved by Mr. W.

6. He wrongs me in saying, that I grant that the word world, may some times be taken for the better part of them, namely,

namely, the Elect. But my Treatise saith otherwise, That by the world in *Job. 17.* is meant all the uncalled, whatsoever they are in Gods decree, of which they called are not; and for which world clearly distinct from all the called that believe. Christ prayed for a blessing on the ministration of the called; that the uncalled (the world distinct) might believe, *ver. 21. 23.* from which Mr. W. flinches. When he comes at it, as fearing it would confute his conclusion: As for all that followes, it is so far from answering any thing that the Treatise remains still answer enough: B. sides, I go by plain sayings of Scripture, and not by Sillogismes in my Answer to the Objections; and his sillogisme is slenderly proved.

All those; and only those who are elected, are likewise redeemed, called, justfied, glorified; This his proposition.

Now I may make the Assumption, not in two divers termes, and so forcelesse, as he did: But in one, *viz.* But Mr. T. W. is not glorified; let himsele make the conclusion, and prove it.

But his main strength for confutation is in his Title; and Epistle wherein he sides with, and humours the prophane and scoffing company in using the language many do, when they are powring in strong drinke, and powring out oathes with Jeering and reproches. But what he means by lay-preachers, I am left to guess: I know the Scriptures distinguish between Governours and people, as I hope he will not call the Governours, our King, Parliament, and Magistrates Lay; or of the people, but Magistrates; so I hope he will acknowledge himsele a subject, one of the people. True, before Christ came in the flesh, there was a distinction between Priests and Levites, and the rest of the people of Israel; but now since Christ hath carried our nature to the right hand of God; he is the high Priest; and all that unfainedly believe, are the spirituall Priests, *1. Pet. 2. 5. 9.* and the distinction is between the Church that is Gods inheritance, and the world out of which they are called and chosen; And this Church is the pillar of truth; the light of the world, and hath its authority for preaching each according to the faith, and gifts given from Christ, and not from men, *Rom. 12. 3. 1. Cor. 12. 3. 11. Eph. 4. 7. 12. 1. Pet. 4. 11.* Though liberty of doing this in publique places is from the Governour. And that in the Church it selfe is a Distinction between Officers called B shops, or Elders and Deacons; and the rest of the brethren: And he that usurpe an Office without a Church call, is

him bear his reproof; True, when the Bishop of Rome began to usurp authority over Princes, Then hee, and his Ministers were called spirituall, and the Clergie, as it they were the Church; and the Magistrates and people together, as their inferiours, called the Layty; But I find not that language in the Apostles writing: And I hope because of the Covenant; it is not the meaning of Mr. T. W. But only hee meanes men that are not in his order, and so called as himselfe, and then he begins wrong, for without disparagement to him, or them be it said, the opinion he maintaines is that which such teach; And the objections I answered, I had them all in writing frō a Gentleman, that very like sometimes hath been a Black-smith, the calling the Distinctions proves, and faulting them. I had first from an Officer, sometime a Shoo-maker; and the opposition from some other Gentlemen of other callings; And I hope Mr. Garner will not be ashamed to say, he was an Apothecary: nor I am perswaded will he glory in having Mr. T. W. of his side. As for his charging them with wandering, I have known some of his Order, for calling, have so done from place to place, to get their living, which I thinke he approves not, but going where ones calling, and Gods providence leads, is not wandering, though it were from Northamptonshire to great Tarmouth, and from thence thither againe: I wish he may requite none evil for good.

As for *Tho. Moore*, He beleeves the Doctrine of the Gospel in the plain sayings thereof true, and good, and will acknowledge any swarving of his there-from to be his errour, when by those sayings it is shewne him; But carnall reasonings, or Philosophy he will not yeeld to, to wave those sayings by: As for his being a Weaver some twenty yeares since, he hath no cause to be ashamed of it, unlesse for his entering it contrary to the counsell of his deceased father, and without consent of his then living friends, and some correction from God on his body, till by providence he was drawne from it; nor hath he any cause to glory, for having the same authority for school-teaching at that time, that Mr. W. had for preaching. As for *Wells*, it is a Coast Towne nigher Tarmouth, and further from North-hampton Shire, then Upwell, or Outwell, in which he lived. But this but a little mistake, for one that takes greater things on trust, and will undertake to describe, and censure those whom hee never knew, nor correct

his mistakes, when by reading he might have had some knowledge to have set downe opinions righter. As for that he saith *T. M.* hath of late taken on him the office of Teaching; if hee had said neere twenty yeares ago hee received authority for Schoole-teaching; hee had kept within some bounds of truth; but for teaching or preaching Gospell, I know not what hee meanes by Office, for Apostles, Prophets, Evangelists, Pastors & Teachers; were all Teachers and Preachers of the Gospell; the words of propheticie, exhortation, wisdom, knowledge, faith, &c. are all for teaching Gospell; the manifestation of the Spirit is given to every beleever to profit withall: And teaching, and preaching of Gospell, and that to conversion, or edifying soules, hath been by reasoning, or conference, *Job. 4. AEt. 17.* By declaration of Gospell with exhortations &c. *AEt. 10. & 13.* By preaching Jesus from a portion of Scripture met with, or occasionally put to one, *Luke 4. 17-20. AEt. 8. 34 35.* or reading the Sayings of the Gospell; as written, and explicating the sense of hard words, *Nehem. 8. 8. AEt. 15. 21. Rev. 1.* or by taking a text, and according to premeditation, and helpe of Authors, to Analis, and divide, and propound Questions and Answers; to divide and sub-divide into parts; To raise doctrines, make reasons, answer objections, frame uses methodically: which of these hee meaneth to be peculiar to an Office; for wee reade of both Officers and Brethren teaching: nor did *T. M.* ever yet, though offered liberty in a publique place, or will he assume to teach therein, nor in any sort farther then by the call of those that have authority over the place, though the Prayers, the approbation &c. of as ancient, learned, and godly Ministers as *Mr. T. W.* was not wanting twenty yeares since to *T. M.* I shal therefore forbear farther proceeding in this tolly with him, and suffer him to glory in the flesh, with those that reproached our Lord and Master for having been a Carpenter, and his Disciples for being unlearned, or having been Fishers, Toulle gatherers, Tent-makers; And thanke God that through *Mr. T. W.* I may beare my part of his reproach: But as for the seducement, where with he feareth the people in the Kingdome of *England* should be seduced, namely, lest they should by the Scripture be brought to believe that Christ Dyed for them and their neighbours, and so to own their sins, as that for which Christ suffered, and him

as their Lord, that in beliefe of the love of God herein, they might loath themselves & their sins, and their own works, & be ashamed of sinning against so gracious a God; and so love God, and Christ, and live to him, and love others for whom Christ Dyed, & walk in that faith and love, and acknowledge all the mercies of God to men, as fruits of free grace through Christ; and so to imitate him, as is as at large shewn in the 24. Chap. of the Treatise, and from this he fears men, as if to be led to it, were as the following *Abolon* out of *Jerusalem*; But though many good uses are to be made of that Story; yet seeing he will needs make an Arigoricall application of it; So let it stand in this case: Jesus Christ he is the *David*, the Shepherd, the Judge; he hath declared his mind, and shewne every mans condition his way, and portion in his Word, which is a light, to which men taking heed do well; Till the day do dawne, and the Day: star arise in their heart: But if any will *Abolon* like blame this King, because any waite so long before the day dawne in their heart, and he hath not appointed another Judge to be in his place, to determine more speedily how men shall understand, and believe; perswading the Kings sayings are doubtfull, and affords not every man right: And then in pretence of humility, love, and learning say, Oh that I were judge to interpret, and give the sense, and I would doe every place, and every man right, and set him how, and what to believe and do, that men might not wait so long on his sayings; hee that do h this, let him be compared to *Abolon*, and those that follow them, to such as followed him: I say no more to that.

As for Arminianisme, sure, it must be some private opinion of *Arminius*, and not the doctrine or sayings of Scripture; neither was he such a one, as Mr. *W.* calls Lay-preachers, and whether he hath set downe his opinions right, or not, I do not know; only this I know, they have been more soundly confuted by others that I might name: And I am sorry that they are so revived, as to endanger their spreading by weak confutations; But as I understand the difference is thus:

First, { Scripture: Christ Dyed for all, 2 *Cor.* 14. 15. so I confesse.

According to { *Arminius*: He Dyed alike for all; this I beleve not.
ing to { *T. W.* He Dyed not at all, inient onally for all.

Secondly, { Scripture, Iesus extends grace in light, and meanes to all, to lead to repentance, *Iob.* 1. 4. 11. *Act.* 14. 17. & 17. 24. 18. *Rom.* 2. 4.

According to { *Arminius*: He offers and extends grace alike to all.

{ *T. W.* He extends grace to most men not at all.

As for the other points, they are besides this business, though in my writing I have confessed election of persons, and denyed any thing in nature, to will, or further conversion, and the totall falling away of any by grace, ingrafted in, and made one with Christ; So as Mr. *T. W.* hath but slandered me, to give out, as if I held Arminianisme; and gulled his Reader, in making as if he confuted me, which if hee by Scripture could have done, therewas my faith in those things I writ plainly set forth, enough for all his book to have answered, which his fling gives me occasion to think he could find no Answer rightly to confute mee, and so hee devised some-
thing

thing that is not mine to confute, as if he confuted me; for I professe, if by Scripture bee had shewne mee any errour in my Treatise, and confuted it, I would have thanked him; But because Mr. W. speakes of divers erroneous opinions, and shewes them not, nor any good usefulness to which his negative doctrine tendeth; I doe here inferre those parts of truth for which I have been much defamed.

1. That Iesus Christ hath given himselfe a ransome to God for all men, and by vertue thereof is the Mediator between God and men; and extendeth meanes to lead to repentance, ready to receive such as are prevailed withall to come in to him, and this the ground of repentance, faith and love, as the Treatise sheweth, though for this I be slandered, as a Papist or an Arminian, for want of better arguments.

2. That mens in-comming into Christ, and knowledge of peculiar interest in him is by the holy Spirits enlightning the word of grace, and so discovering and witnessing Christ to their heart, and commending the rich and free love of God through Christ, and what he hath done for sinners, so to their hearts, as to enable them to beleve, *Tit. 3. 4. 7. Rom. 1. 8. 10.* And this the roote of all true humility, confidence, love, &c. which are thereby proved sound; else not: Thus leaving Christ by his Spirit to manifest his own things: *Ioh. 16. 12, 13. 1 Cor. 2. 9. 12.* Though by such as themselves undertake to be otherwise manifesters of mens happy condition; I be reviled for this by them as a manifestation.

3. That those thus brought in to beleve in Christ, have his mind writ in their hearts, and so the love, grace, and Spirit of Christ to quicken their spirit, & to move and lead them, according to Christ, by the law of grace, faith, &c. Though the flesh or outward man be under the law still, and no farther free, then the Spirit of Christ maketh free; And for this, by such as strike against the end of the law, I am reproached for an Antinomian, *Rom. 7. & 8. 1, 2, 4.*

4. That such as are by grace thus led to live, and walke in, and by the Spirit of Christ, and so in Christ, as they have received him do enjoy fellowship with the Father and the Son, and there-through receive supernaturall, and spirituall shines and infusions of divine love; and therein dispensation of spirit, and spirituall visits in discovery of Mysteries, hints, motions, and operations, which effect springs Ascending to God, and streaming towards brethren all in; with and according to the word of grace, *Ioh. 14. 26. & 15. 26. & 16. 12. 15. 1 Ioh. 1. 3, 4.* &c. do shew: And for this, by those that are strangers to supernaturall, and spirituall teachings I must be defamed, as an Enthusiast, though in coming to triall; the defamers will not stand to the plaine sayings of Scripture, and would drive from resting on the Word and Spirit both in one; A ready way to take all from humane Testimonies.

These are the opinions cryed out against, which I have not set downe to gaine approbation from any unbeliever. But only to prevent such as are taught of God from harming themselves by receiving rumours; and from such I shall gladly receive farther information; Knowing amongst us the difference will be, or is very little in the three latter: And I hope God will in due season bring us to agreement in the first, in the meane time let us keepe the unity of the spirit in the bond of peace, as prayeth the unworthiest amongst them.

Tho. Moore.

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